

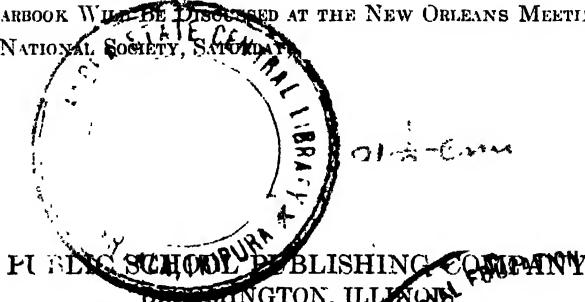
THE  
THIRTY-SIXTH YEARBOOK  
OF THE  
NATIONAL SOCIETY FOR THE STUDY  
OF EDUCATION

PART II  
INTERNATIONAL UNDERSTANDING THROUGH  
THE PUBLIC-SCHOOL CURRICULUM

*Prepared by the Society's Committee on  
International Understanding*  
I. L. KANDEL (Chairman), WILLIAM C. BAGLEY, ESTHER C. BRUNAUER,  
MARGARET KIELY, DANIEL A. PRESCOTT, A. J. STODDARD,  
and GUY M. WHIPPLE  
*Assisted by Members of the Society and Others*

*Edited by*  
I. L. KANDEL  
and  
GUY MONROE WHIPPLE

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***SECTION I***  
**GENERAL PROBLEMS**



# CHAPTER I

## INTERNATIONAL UNDERSTANDING AND INTERNATIONAL INTERDEPENDENCE

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JAMES T. SHOTWELL

Professor of History, Columbia University  
Chairman, American National Committee on  
International Intellectual Coöperation  
New York, New York

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### I. STUDY OF INTERNATIONAL RELATIONS, A METHOD OF UNDERSTANDING OURSELVES

Properly considered, International Relations is not a subject that lies apart from the ordinary interests of daily life. It extends and enriches those interests by the exploration of new and unfamiliar fields, bringing new meanings to homely things and a challenge to accepted ways of acting and thinking. For International Relations includes much more than the politics of war and peace, or even of dealings in foreign market-places; it opens up cultural contacts and interchanges that affect the folk-ways of nations, and by cutting into habit makes for progress in the arts and sciences. All these things go together. To separate them, taking up one and ignoring the others, is to run the risk of misunderstanding even the limited subject studied. For example, the problems of politics depend upon both present needs, in the field of economics, and past ways of looking at things, in terms of history; art and literature differ according to variations in national character and outlook that find parallel expression in political action. The 'problem of the Pacific,' for example, goes back to the westward movement of American pioneers, the slow millennia that built up Chinese civilization, and the inventions of Scots and Englishmen that touched the quick nerves of Japan into new and portentous action. The problems of Europe's and of America's adjustment to a changing world are similarly rooted in history and reach inward as well as outward. International Relations is the register of this interplay.

Viewed in this light, the subject we are dealing with is not a casual, external item in the school curriculum. It is an approach to the under-

standing of ourselves as well as of other people in the world we live in. For all history teaches that self-knowledge comes chiefly through knowledge of others, especially of those whose characteristics vary more or less from ours. Contrasts and perspective are essential for clear thinking; otherwise routine and habit block the pathway of inquiry. The Greeks began that marvellous chapter of intellectual achievement, which includes supreme creations of philosophy and art, when travellers from the Ionian cities of Asia Minor visited Egypt and, having seen the pageant of the centuries, became critical of the myths of their home towns. Similarly, the Renaissance humanists, after the seclusion of the Middle Ages, looked out upon the pagan classics with something of that sense of discovery which stimulated the explorers of the same period. Keats was justified by more than poetry in linking his feeling, when he first looked into Chapman's *Homer*, with that of "stout Cortez, when with eagle eyes he stared at the Pacific . . . silent upon a peak in Darien." The horizon that opened at the dawn of Modern Times widened backward over the centuries as well as outward over the seven seas. Today we repeat those experiences, though in reversed order. Science, by its conquest of time and space, carries us out to those who dwell in the far corners of the world, only to find that there we must look backward down their past if we are to understand their present.

## II. KEYS TO UNDERSTANDING INTERNATIONAL RELATIONSHIPS

The study of the relationships of nations, with which this survey deals, must therefore use two different keys to open two different doors: science and history, using both these terms in the widest sense.

### 1. Science

Science is not only the explorer of the universe, it is a revolutionary power as well. It is at work in the world today, remaking human relationships without regard to race, color, or previous conditions. Its engineers go where needed raw materials await exploitation, not where ancient poems or philosophies lure the scholar. And wherever it touches, it changes the most important thing in most men's lives, the day's work. The interests of the home and the neighborhood widen to include the new outside influences that bear upon them. When the voice of an orator addressing a European audience is heard more quickly by Americans 'listening in' than by those at the back of the hall in which he is speaking, a fundamental change has come over human relationships.

## 2. History

But history, in contrast with science, reminds us that, while the growth of communications may break down the physical barriers to isolation, there are mental barriers that do not yield so readily. The dynamic forces of science are checked and conditioned by a past that still endures. The heritage of culture, treasured in both the conscious and the subconscious mind, is as much a determining fact in the policies and attitudes of nations as is their increasing control over nature. Even in the most advanced societies, the past endures.

The bearing of all this upon the understanding of international relations as they exist in the world today is obvious. Nations, like individuals, have characters molded by experience and opportunity. They are just as apt, or more apt, to be swayed by prejudice as by common sense. Policies are frequently determined by sentiment for a consecrated tradition that runs counter to material welfare. The small nations of eastern Europe would rather be free than be part of the magnificent economic unity over which Germany presides. Germany's demand for the return of her colonies is not based upon their value in terms of trade, for it was less than one-half of one percent of her total trade in the pre-War days; it is based upon a sense of wounded pride, largely because the Treaty of Versailles declared that she had not administered them well. The chief issue debated in those momentous sessions of the Austro-Hungarian cabinet in July, 1914, was not whether the empire of Francis Joseph would profit materially if it went to war but whether its prestige would suffer if it let Serbia off without a punitive expedition after the murder of the Archduke Ferdinand. Prestige is as necessary to governments as taxes—indeed, without it, neither taxes nor tribute can be easily collected—for it is the outward symbol of power, the embodiment of past triumphs in issues long since dead. It follows, therefore, that the study of international relations must include a study of the nations concerned, of their chief interests and characteristics as revealed in their history, as well as of the specific influences that bring them into contact.

## III. AMERICAN EXPERIENCE

Now let us test these principles in the light of recent history, especially that of the United States. The World War marked the end of an era in America almost as definitely as it did in the countries of Europe. Although the United States had been developing into a World Power ever since the closing decades of the nineteenth century and had

emerged upon the theater of world politics as a result of the war with Spain, it still paid little attention to foreign affairs, concentrating upon the much more real problems of internal adjustment in state and nation. Sectional differences that had divided the nation in earlier days had been fought out in the greatest civil war in history. The aftermath of that conflict absorbed attention for over a decade more. Through all the century the westward movement went on, in vast proportions but with absorbing interest in neighborhood affairs. Pioneers on the prairie, like their forefathers in the wilderness, had so largely cut their ties with lands beyond the sea that many of them had quite forgotten that such ties had ever existed. A new nation cannot be planted by those whose eyes are directed to far-off scenes. The task at hand demanded so much attention that only incidental memories remained of the Europe that had been left far behind, and even these memories meant little or nothing to later generations of Americans. There was something especially appealing in the new world, a challenge to the imagination as well as to the energy of the people.

The tendency to concentrate upon things at home, which marked the earlier decades of the Republic, did not lessen when great cities grew along the lines of trade, from the mountains to the sea. Industrial development brought questions of social justice to the fore. At the turning of the century the problem of the 'trusts' was to the fore, along with that of fairer wages for industrial workers and redress for the farmers of the Middle West, who were in economic revolt against 'Wall Street.' The reform of city government shared with these and similar movements the interests of the American people.

This was the country that in August, 1914, saw the Great Powers of Europe drawn into the maelstrom of a World War. The shock of this appalling catastrophe at once broke through the routine of domestic affairs. A sense of tragedy pervaded wherever men met together. But, after all, it was Europe's tragedy, not ours; we did not need to steel ourselves against loss as did those nations that suffered in battle. And so, as the long agony wore on, we returned to our own pursuits. The newspapers continued to issue their bulletins from France, but even in the summer of 1916 larger crowds could be found studying the baseball scores than the strategy of the front. Moreover, the country was prospering by war trade, not only factories but farms as well. The threat of hard times in the summer of 1914—a regular cyclic depression—was forgotten. Wages were unbelievably high; wheat was over a dollar a

bushel. The needs of the hard-pressed belligerents seemed to be the opportunity of the greatest of the neutrals.

Then why did the United States give up neutrality, relinquish these advantages, and enter the War itself? This question has been much debated in recent years. Was it because the bankers and munition-makers were afraid their investments would suffer if Germany won? Or was it because of Germany's ruthless submarine warfare, persisted in despite our warnings and protests, costing American lives and defying our historic rights as a neutral upon the high seas? The evidence shows that it was the latter. The threat to our safety and our sovereign rights turned a pacifist president and a proudly patriotic nation from neutrality to war. The mountaineers of Kentucky, who had never held a share in any munition factory, led in response to the call to arms along with farmers' sons from that part of the country in which the name of Wall Street was traditionally execrated. It was not American self-interest, but American nationalism, that carried us into the War.

Seeking no material gains by resort to arms, we had one supreme war aim, to make it impossible for such a thing to happen again. The slogan, "to make the world safe for democracy," later was to become a bitter memory of the disillusioned. But in 1917 it gave meaning to a crusade. It was a goal worthy of a great nation. At the same time, the idea that it could be reached by the use of war itself, "a war to end war," was a sign of our political immaturity, of our inexperience in world affairs. For war is not a technique of democracy. It calls for the denial of those compromises with opponents upon which democratic institutions build the structure of an ordered society. It is a one-sided operation, forcing the will of the victor upon the defeated, and the fiercer the struggle, the more that will hardens. The supreme test of statesmanship is the ability to check this martial spirit of the combatants. It is on this ground that the Treaty of Versailles and the other peace treaties at the end of the World War have been attacked; but their terms were less severe than large sections of public opinion in the victorious countries wanted. The fight against them in the United States Senate was not concentrated upon securing milder conditions for the conquered, and the treaties we ultimately signed showed no more tendency to undo anything—except the founding of the League of Nations. Nor were the peace treaties due to any special vindictiveness on the part of the Allied and Associated Powers. Germany had already shown how harshly she could treat her defeated enemies in the war-

time treaties that she made with Russia and Roumania. The blame rests, not upon this or that country, but upon the nature of war itself. It is not the technique for establishing permanent peace. It may clear away obstacles, as in the overthrow of militant empires, but it creates others by the hatreds and fears that follow.

The task that the United States set for itself and for other nations, "to make the world safe for democracy," was too difficult to be solved by battle. There are many who think that it is too difficult ever to be solved; but they are those who think less in terms of science, which grapples with the present and the future, than that of history, which looks to the past. The problem carries us back to our double starting-point, to science and history; to science that is making a world community by leveling the barriers and annihilating distance, and to history that tends to keep to old patterns of thought and action.

#### IV. WORLD OF NATIONS, NOT YET A WORLD COMMUNITY

The first great effort to solve the problem was by the creation of a League of Nations. Whatever we may think of that experiment, it was the recognition both of a world community and of nations with varying ways of doing things. It put an equal emphasis on each of these, guaranteeing the sovereign independence of Members by an agreement to act together against an aggressor. But succeeding years showed that nations were by no means ready to give this guarantee or make it a reality. The United States was the first to refuse, by refusing to accept the Covenant. But the European Member States were also most reluctant to apply the sanctions in Manchuria, in the Chaco, and in Ethiopia, because their sense of a world community did not reach to Asia, South America, or Africa. At least they were not willing to take on the duties of police in far-off corners of the world if by so doing they were increasing the risk of war at home. In a word, the failure of the League was due to the fact that the world of nations is not yet a community. A community is a unit—town, county, state, or nation—in which the well-being of each individual is of interest to all. Although nations have now, through the unifying influence of science, reached the same kind of interdependence, they are very far from acting as though this were the case. Nationalism, the living embodiment of history, carries the day. A glance at some recent trends in Europe will show how true this is, and how far we have to go before we can be sure that the foundations of a warless world have been truly laid.

## V. THE EUROPEAN SCENE

### 1. Soviet Russia, Even, Makes Terms with the Past

Let us start with the nation that has most effectively cut its link with the past and made the most ambitious attempt to square itself with modern science, Russia. In less than one generation it has gone from one extreme to the other, from the autocracy of an Emperor by the grace of God to the rule of Communism. For almost twenty years the great experiment has gone on, which aims to eliminate from society the injustices of social and economic exploitation. It has been a prodigious and unrelenting effort to cut the ties with the past. "I have seen the future," cried Lincoln Steffens, "and it works!" But even as this 'future' was taking shape, Soviet Russia was obliged more and more to make terms not only with its own past but also with other nations that did not share its philosophy. The doctrine of universal revolution, to which orthodox communists hold, is as logical a part of their doctrine as a universal church is for Christianity. And yet the apostle of this orthodoxy, Trotzky, is a refugee living in exile in other lands, and his chief associates have been executed for disloyalty to Stalin, who rules, like a Constantine, by compromise with realities. Communist Russia of the Soviets is even becoming more conscious of its nationhood than it had ever been under the Czars. At home it makes concessions to democracy by the grant of a constitution that bears marks of borrowing from the experience of capitalist states. The tyranny of purely economic doctrinaires is giving way to more varied interests. Provision is made for liberty and the institution of representative government, which means that human nature, with all its foibles, is asserting its enduring rights against the regimentation of the machines.

### 2. Dictatorships Resort to Inherited Methods of 'Blood and Iron'

In Italy, Germany, and throughout most of eastern Europe, the opposite has been taking place. The over-emphasis on economics of communist philosophy is met by an over-emphasis upon nationalism; that is to say, upon history as viewed from their own standpoint. The nation itself, as a repository of culture and of history, becomes the object of almost religious devotion, a devotion so ardent as to call for complete surrender of political liberty on the part of the citizen and the exercise of autocratic power in the hands of the head of the state. From the boundaries of Russia to the Rhine, with the exception of Czechoslovakia, where President Masaryk's influence still keeps alive

the ideals of Jeffersonian democracy, nationalist dictators rule. Economic factors take second place, as racial prejudices and international antagonisms block the movement of trade and the chief effort of governments is to be armed for the next war.

This rise of dictatorships is a major fact of our time and one that has to be kept in mind in the study of international relations. The explanation lies partly in the political upheavals caused by the World War. When great empires pass away, leaving war-impoverished peoples, the scene is laid for crises, and crises produce dictators. It was the War itself, not the peace treaties, that broke up the Austro-Hungarian monarchy and brought back Poland on the map. The treaties registered facts already made inevitable, but the load was made unbearable by the way the frontiers were drawn and the amount of the reparations that were imposed shortly afterward. Therefore it was but natural that public opinion in the defeated countries should concentrate in an attack upon the treaties, blaming them for most, if not for all, of the post-War ills. It followed that those who could mobilize this discontent could win ascendancy, supplanting moderate leaders and sweeping aside the traditional or constitutional checks to executive power. This was so much the easier because the institutions of democracy had never really taken root in eastern and central Europe, where bureaucratic government had been the rule in the past. Both Hohenzollerns and Hapsburgs ruled border states facing east whence great invasions had come until the Germanic line of defense was strengthened on the Danube and the Oder. The army, necessary for defense, was a ready instrument of policy; representative government made way for a Bismarck with his methods of 'blood and iron' long before Hitler's day. Such methods, however, do not make for a peaceful community of nations. They are the opposite of those of the Covenant of the League or of the Briand-Kellogg Pact.

### 3. Democratic Nations Enjoy Geographic Advantage in Commerce and Industry

The third class of European nations is that which still clings to democratic ideals, notably Britain, France, the Netherlands, Denmark, Norway, Sweden, and Switzerland. It is with these democratic nations that the United States belongs. Here we have history adjusting itself to science without the surrender of the institutions of liberty. This has been made possible not by any superior political capacity upon the part

of democratic nations, as is sometimes stated; it is due to the fact that they have enjoyed the blessing of peace by reason of their geographical situation and have turned it to advantage in commerce and industry.

Naturally, therefore, these nations are particularly concerned in the maintenance of peace, and especially what might be called a democratic peace; that is, one in which small as well as great nations play their part, whether in a League Assembly or by regional agreements. That they are not ready to take or to carry out strong commitments, we have already seen in dealing with the League of Nations. But if the suppression of wars already begun has proved next to impossible when Great Powers are engaged, as in the case of Manchuria and Ethiopia, the outstanding problem of the future is how to remove the causes of wars.

In so far as these causes lie in the field of economics, the remedy can at least be seen. It lies in securing economic justice; which means, in the international field, opening up access to raw materials on fair and reasonable terms and treating the finished product the same way. Everyone, even the most convinced reactionary, knows that if this sweeping formula could be applied, it would make for universal prosperity as well as for permanent peace. It would lessen the importance of frontiers by taking away many of the existing barriers to trade and intercourse, and to that extent would lessen the unfriendly aspects of nationalism. But when we try to apply it, difficulties at once appear. Should a people that has built its economic life upon the possession of some natural advantage be obliged to surrender that asset because some other nation wants it? Even communist Russia could have reservations on that interpretation of economic justice. Or should a nation that has based its industrial system upon high standards of living for its wage-earners throw open its markets to goods manufactured by exploited labor? Obviously that, also, is going too far. The world community is not strengthened by methods of international impoverishment.

The question is still more complicated if the nation that lacks the resource in question wants it in order to maintain a 'self-sufficient' economy chiefly in order to be better prepared for war. This, however, more than vested interests, is the fact that has held Europe back from commonsense measures for all-round economic betterment. Chinese walls of tariffs and other impediments to trade have been thrown around frontiers as a part of the program of defense, and national security is regarded as more important than national prosperity. The two questions of prosperity and peace go together. Nationalism, self-centered,

unneighborly, reviving tribal instincts of a long-lost past, must yield a place in the sun to modern science, which is creating an interdependent world.

#### VI. IN THE SUBSTITUTION OF SCIENCE FOR HISTORY LIES DESTRUCTION OR PEACE

Of these two forces with which we have been dealing, history and science, the future belongs to science. We cannot see that clearly in the confusion of this era of transition. We shall always have the past with us, and in us as well; for we are, all of us, museums of primitive and animal life. But intelligence is on the march as never before. The revolution that is implicit in science is by all odds the greatest event since the Ice Age. It has only just begun; hardly begun even. There is no way to imagine its magnitude because imagination builds upon experience; and no one has experienced a dynamic world, one in which the future will always be changing from the past. Throughout the ages things have repeated themselves, year after year, generation after generation, century after century. Science means increasing mastery over the material world and the impact of that movement, mighty and universal like the tides of the ocean, will force mankind either to enthrone reason in human affairs or to yield up civilization to destruction and chaos. The world today holds both potentialities; but it must be admitted that the latter is most in evidence. The millennium of science that we have just been glimpsing is a long way off. But the study of International Relations is incomplete unless we envisage the future as well as the past.

## CHAPTER II

### NATIONALISM, PATRIOTISM, INFORMED CITIZENSHIP AND INTERNATIONAL UNDERSTANDING

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PAUL MONROE

. Director of the International Institute and Professor Emeritus of  
Education, Teachers College, Columbia University  
New York, New York

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#### I. DISARMAMENT OF THE MIND

That 'disarmament of the mind' must precede any disarmament of the nation is a truth that has been often emphasized. After the Pact of Paris had been signed, I heard Judge Kellogg, then Secretary of State and co-author of the Pact, say that, notwithstanding the fact that it had been signed by practically all the nations of the world, it would be without force unless preceded by this disarmament of the mind of the peoples of the world. Leaders of the League of Nations as well as peace advocates in our own and other countries have made similar statements.

Developments of the last few years have demonstrated the truth of this interpretation. Italy, Japan, Paraguay, and Bolivia were all signatories of the Pact. Yet their signatures did not prevent their entering into war, in some cases aggressive, unprovoked war. It can hardly be doubted that in all of these instances the peoples of the respective countries enthusiastically supported the wars on which their nations had embarked. The fact is that the peoples of these countries had not accepted peace as a national program; in other words, their minds or intentions had not been disarmed. In such cases the signing of the Pact had meant little or nothing.

There are other developments of recent times to indicate that disarmament of the mind of a people can proceed independently of the attitude of the political leaders. That many millions of the English people, by some estimates as high as twelve millions, disapproved of the proposed Ethiopian-Italian settlement advocated by the Prime Minister of France and the Minister of Foreign Affairs of Great Britain—thus forcing the abandonment of the proposed settlement—is evidence that the minds of the people may be disarmed notwithstanding the policy of government officials. Although it is possible to argue that this disapproval of the English people may not clearly indicate a dis-

proval of war, nevertheless their action may be taken as a clear indication of their determination not to approve war, even at the risk of an even greater war at some future time. That a hundred thousand of the youth of America in colleges and in universities have been willing to pledge themselves not to participate in any war—whatever the cause—in which their government might become involved is another illustration of the fact that the minds of the people may be disarmed irrespective of the attitude of political authority. Whether this pledge will actually be valid in case a war of defense should arise is beside the point; for the pledge, demonstrating an attitude of disapproval of all wars, indicates that the minds of the people are becoming disarmed.

Both of these instances further illustrate the method by which disarmament action can be brought about; namely, through effective organization. In the case of England, the League of Nations Union—already practiced in organization through having functioned ably in rallying popular support to the government in its adhesion to the League of Nations—was undoubtedly the efficient instrument in formulating this expression of popular opinion. In the United States, societies antagonistic to war and organizations sponsored and operated by students themselves were the effective agents. Both of these instances are but forms of adult education and indicate clearly the effective, democratic means by which this disarmament of the popular mind may be brought about.

## II. EDUCATION IS ESSENTIAL FOR DISARMAMENT OF THE MIND

The question immediately arises whether disarmament of the mind applies to every phase of the topic here under consideration—nationalism, patriotism, informed citizenship, and international understanding. The answer is that disarmament of the mind depends upon good will to all other people; that this in turn depends upon the understanding of other peoples—their character, their situation, their ambitions, their objectives, and their needs; and that with such understanding would come the informed citizenship upon which would in turn be based a perfect international understanding as well as a true nationalism and valid patriotism. It may be posited further that all this can be obtained and established only through the process of education. Yet it is equally true that these qualities cannot be obtained by education as education has been formulated in the past or as it exists in the present, but by education as it must be in the future. The problem that must be faced,

therefore, is what kind of education can be formulated or instituted in the present that will produce the patriotically informed and motivated citizens with the international understanding that is desirable and necessary.

### III. ADULT EDUCATION

#### 1. Importance of the New Devices Available

The first of the new aspects of this educational problem we shall consider is that of adult education. Up to the present, adult education has been cared for, for the most part, by undirected or at least socially uncontrolled measures. The chief of these in our civilization has been the public press: the daily newspaper, the magazine, and current literature of all kinds. To this has been added in the last few years, with untold and untested significance for public education, the radio. Through the news commentator, the political addresses, the informative lecture, and the various forms of amusement programs, this new instrument of publicity has become a powerful agency for adult education, the influence of which no one as yet can adequately measure. While in most countries this instrument is controlled directly by the government as an instrument of public education, here in America the radio has been left to private enterprise. Despite numerous experiments—some scientific, some not—the professional educator has had little success in controlling or directing this new instrument, and the public through its officials has gotten nowhere with its attempts at regulation. Thus the radio remains one of the great unexplored fields of educational experimentation. Meanwhile the political implications of this new device for adult education are forcing attention to its educational possibilities.

The cinema, with its talking attachment, is to be classed with the radio. While many more educational experiments have been made with the former than with the latter, and while it has proved to be an instrument far more readily adjusted to conventional forms of education, yet, after all, comparatively little progress has been made in developing the full educational possibilities of this marvelous form of communication. That these two inventions will be for the coming era what the invention of printing was for the beginning of modern times may readily be argued. But just as the fifteenth and sixteenth centuries foresaw little of the significance of printing in the development of culture and civilization, so we of the present may be equally unable to penetrate the future with reference to the influence of these new modern forms of communication for the dissemination of information.

This much is clearly evident, however: the radio and the cinema have enormous importance with reference to the several items of the topic under discussion. Obviously the ability of millions of people to hear directly the word of explanation, appeal, or exhortation from a neighboring country may contribute to international acquaintance, international understanding, and good-will.<sup>1</sup> The same may be argued with reference to the use of the cinema in portraying the living conditions, the customs, and the environment of foreign peoples. The youth of the present generation has this kind of intimate knowledge of other peoples such as no amount of reading the printed page could give. Moreover, the effect of the printed word was, for the most part and until recently, limited to a relatively favored few; whereas the cinema and radio, if one can judge from conditions in the United States, are destined shortly to reach the great masses of people, perhaps even those that may be illiterate. Hercin lies the significance and one great superiority of the new instruments of education over the old: one of them is almost independent of the barrier of speech; both are independent of the written word. To the destruction of the latter barrier, most of the education of the past has been directed; now this barrier is practically destroyed. The task remains for the intelligence and ingenuity of the educator to use the new means of education so as to accomplish, if possible, what the invention of printing left unaccomplished in the development of a sane nationalism and effective patriotism, international understanding, good will, and informed citizenship of the world.

## 2. Instability of Public Opinion

In the past our forefathers saw the importance of education for the maintenance of free political institutions. With the general establishment of universal education of the youth, the immediate importance of adult education faded into the background. In the early decades there were experiments with various forms of adult education, but the general development of a public press, together with the ability to read, removed the importance of these forms.

New importance to adult education is given by the acceptance in our modern life of the great influence of public opinion and by the devices that have been developed for controlling that opinion directly and exploiting it. All these forms of modern communication—including the

<sup>1</sup>For general references on the use of the cinema and the radio in education in international relations, see Chapter XXXV on "Teaching Aids and Materials."

newspaper, the telegraph upon which it is dependent, the telephone, the radio, and the cinema—have now made it possible to disseminate information, emotional appeal, and all forms of stimuli to emotional attitudes, and thus to exert almost instant control over the conduct of people over a large area. For example, the very day of the death of the monarch of the Empire "upon which the sun never sets" the news was transmitted not only to every corner of that Empire, but to the whole world, and world-wide response was immediate. So it is with all forms of information, emotional appeals, and stimuli to action. As a result the public demands a continuous succession of emotional appeals: the newspaper prints the news most effectively in short paragraphs or headlines; old forms of literature and of amusements disappear in favor of those of a transitory character. If this characterization is somewhat tempered by the appearance of the modern novel of perhaps one thousand pages in length, yet it is at least demanded that there be a new thrill on each page.

### 3. Adequate New Educational Forms Necessary

This problem of the instability of a modern emotional or mental state is one of which we see the significance and danger chiefly in the political field. But the more fundamental danger is in the intellectual or moral fields. Here the remedy lies in educational processes not as yet clearly formulated.

However, it is apparent that modern society has to solve many problems where the call to immediate action is imperative. In order to get this immediate action of a character upon which society can depend, it is necessary that adequate forms of adult education be formulated, both with reference to the use of these new instruments of education and also with reference to the instability of the modern mind. It may be that the education of the past has little to contribute to the solution of this problem. Whether this be true or not, the educators of the future will have to work out the problem, either with new methods, or, as it has been done by their predecessors, by experimentation.

At least this much is true: nationalism, patriotism, informed citizenship, and international understanding, all are subject to new forces, and all are afforded new instruments for development. Moreover, through these new instrumentalities, all these desirable and essential ideals are rendered more attainable and more subject to the influence of formal educational procedure.

## IV. EDUCATION OF YOUTH

The second educational aspect of the present topic is the education of youth. To what extent should universal popular education be directed toward the development of nationalism, patriotism, and an informed citizenship and to what extent do such attitudes when developed lead toward international understanding? The answer to this question will not diverge in character from the answer that has been given traditionally and that has been embodied in public-school educational programs. The answer is that there are two factors involved in the development of these attitudes on the part of children. The first is that of the content of school subject; the second, that of attitudes and character of the teacher.

## 1. Objective of the Public School System of the Past

With reference to content of school subjects, it is clear that such content, when properly organized and made effective by proper methods of instruction, results in determining attitudes toward these larger objectives. The modern school system has been evolved largely to provide the foundation for modern nationalism and to develop complex attitudes known as 'patriotism.' Or to be more accurate, 'patriotism' is the label for the emotional element while 'nationalism' includes the rational element. The American public school practically had its origin in the conviction of the early generation of the republic that free government could be formed and perpetuated only upon the basis of an informed citizenship. In this early generation undoubtedly the emphasis was laid largely upon the emotion of patriotism and upon the growth of nationalism—often to an irrational extent. The *Columbia Readers*, the Webster Spellers and Readers, for instance, reflected the somewhat flamboyant patriotism as well as the bombastic oratory of their generation. These characteristics were also interwoven in a large array of textbooks on diverse subjects; for example, Pike's *Arithmetic*, "composed for the use of citizens of the United States," was dedicated to President Washington, and Jedidiah Morse's *American Universal Geography* was saturated with emotional appeals as well as supplied with rational material out of which nationalistic and patriotic attitudes could be formed. From those early days to the present this formation of the essential attitudes of informed citizenship has been rightly considered one of the chief objectives, and, when viewed from the collective

or the social point of view, is the chief objective of the public school system.

## 2. Necessary Content of the Present Curriculum

The present-day curriculum should contain a vast amount of material dealing with the social, economic, political, and cultural problems and characteristics not only of our own people but also in a lesser degree of various other peoples, so that a comprehensive, intelligent, and sympathetic attitude toward other peoples may be developed in school children. Thus and thus only can an international understanding be brought about. It may be true that to develop in the children an interest in reading and to furnish them with a wide selection of literature on these various topics, a literature suitable to the age and attainments of the children, will be adequate to produce the 'disarmament of the mind.' While I lean toward this view, it cannot be denied that the content of the various texts in literature, history, geography, economic and social studies, as well as the attitudes of the teacher, have a great influence in the shaping of the attitudes of the children.

*a. Information on Current Problems Is Necessary.* In the present generation large new elements have entered. Informed citizenship as well as enlightened patriotism now involve many problems of international understanding. The children of the present school generation will have shortly to give explicit answers to questions concerned with such problems as neutrality, freedom of the seas, contraband, international rights, mandatory rights, rights of the minorities, and a vast range of similar questions that involve not only questions of international relations but also new meanings that must be given to nationalism and to the concept and character of patriotism. If public education is to accomplish its main purposes of producing informed citizenship, it undoubtedly must furnish the present generation of school children with the material essential for the formation of sound judgments and rational attitudes on these questions.

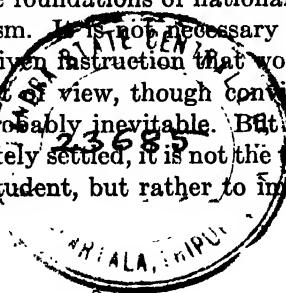
*b. Adjustable Attitudes Are Important.* The writer does not believe that it is the function of the school system to formulate specific attitudes based on definite solutions of these problems, for the present political situation makes all too evident that answers to all such questions are more or less relative. A fixed specific answer to most of them cannot be given once and for all. Political and economic conditions necessitate a flexibility in the political and social structure that demands attitudes adjustable on the part of the individual.

*c. Experience in Discussion Is Essential.* But all these problems demand information; they demand that youth shall be given as full information as is possible involving not only the facts of the past but also the arguments pro and con of the present. For each one of these questions of modern citizenship is so complex that there is much to be said for and against any major solution—so complex that the answer must be arrived at more or less by social experimentation. It is the proper function of the school to see that such experimentation is based, so far as is possible, on the facts of previous experience and upon the variety of conflicting opinions, in order that a rational program for the present or immediate future may be evolved. Such an argument means that there is no question of social or political import but what the pupil of the proper maturity should discuss, seeing and understanding all sides of the question. Under these circumstances it is essential that the teacher should be well informed and sufficiently well poised to be able to guide the pupil in the discussion, to preserve an open mind upon the part of the pupil, and to develop such an attitude toward all problems as will prepare each for intelligent, effective citizenship.

#### V. ADEQUATE TEACHERS AND TEACHING

The third educational aspect of our subject is the training of the teacher. As indicated in the preceding paragraph, the attitude of the teacher as determined by his training and knowledge becomes a determining factor in shaping the attitudes of the pupils.

Consequently, if it is desirable that the pupil should have the opportunity of studying various phases of the social, economic, and political problems, it is so much the more important that the teacher should have a similar opportunity. All prospective teachers as well as all pupils should have a course of study—appropriate to their stage of intellectual development and of interest—dealing in detail with international problems and international relations, and with the machinery developed to deal with these problems and to improve these relations. The education of the future must provide not only the foundations of nationalism but also the foundations of internationalism. It is not necessary or even desirable that the teachers should be given instruction that would lead to the acceptance of a particular point of view, though conviction of some kind is not undesirable and is probably inevitable. But in these fields where problems are not yet definitely settled, it is not the teacher's business to impart conviction to the student, but rather to impart in-



terest in the subject, knowledge of the diverse answers to the problems that may be given, and an attitude of open-mindedness and of inquiry in approaching any of these problems.

### 1. Above Politics and Propaganda

This statement raises two of the most mooted questions of the day with respect to the rights and obligations of teachers. It is held by many that the teachers should become instruments for propaganda of particular points of view and that it is thus the duty of teachers to assist in forming a 'new social order' by indoctrinating their students with a particular point of view, sometimes opposed to, sometimes in defense of that previously accepted by society in general. Personally I believe that such a view is fatal to the standing and independence of the teaching profession. The determination of what view should prevail with reference to all such questions is primarily a political procedure. To determine the answers to these questions is the purpose of politics and of government, especially in our form of social organization. We all know the devastating effect on the conduct of the public school system of introducing ordinary partisan politics into the appointment and tenure of teachers. Very few communities or individuals will permit or approve such interference at the present time. Consequently, for the teacher to usurp the authority in questions to be decided politically would constitute the introduction of politics in its most virulent form. We already see one of the first reactions that is apparently the result; namely, the attempt to compel the acceptance of political views or to require proof of orthodoxy on the part of all teachers. The essential need from the point of view of the profession is to preserve the independence of the teacher, and from the point of view of the teacher it is to preserve open-mindedness and right of opinion based upon investigation. Such rights, however, do not involve the right of using the position of the teacher to propagandize for any particular point of view.

I greatly fear that those who are advocating this new and wholly unorthodox function of the teacher are laying the foundation for a great curtailment not only of the freedom of the teacher but of the scope of public education as well. It would be most disastrous if the pupils of our schools were denied the opportunity of having some kind of scientific and unprejudiced introduction to those problems that all will soon be forced to face in a practical way and to which they must give some kind of answer. If the answers that they give are to be formulated

international understanding are necessarily connected with nationalism.

The one major problem, then, is whether nationalism, patriotism, and informed citizenship are compatible with internationalism. The writer believes that they are not incompatible with internationalism, or world citizenship; but, he also believes that the only way that we can now see any effective internationalism or reach one that is effective is through nationalism.<sup>2</sup> This, in fact, is the great world problem before us. The only means we have of working it out is along the lines of our previous experiences. Accordingly, I believe that the only way that we can make progress towards an effective citizenship on a world basis is to insist upon the instruction of teachers in all of these major problems, and the training of teachers to impart this same kind of information in order to develop in the pupils that are entrusted to their charge a similar kind of open-mindedness and desire for investigation. Thus, in time, we shall develop attitudes in the people in general which will produce citizenship that is both national and world-wide in its scope and effectiveness.

## VII. THE RESPONSIBILITY OF THE TEACHER

As this essay opened with an emphasis on the truth that disarmament of the mind must precede disarmament of the nation, it may be pertinent in conclusion to point out that all great social and political revolutions have been preceded by a revolution in thought. It is the function of the educator to assist and guide in such revolutions in thought. If the teacher becomes a propagandist, he but contributes to making the revolution one of destruction rather than one of construction. The great function of the teacher is to develop in the mind of the youth an ability to think and to weigh evidence, to develop an open-mindedness to all sides of the question and an interest in the outstanding social and political problems that his generation has to face. When the teacher becomes a propagandist, he but adds to the many reprehensible forms of exploitation of the youth, which constitute one of the great sins of this generation and which must be paid for by the future.

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<sup>2</sup>See Chapter IV.

## CHAPTER III

### THE DEVELOPMENT OF INTERNATIONAL ATTITUDES

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ESTHER CAUKIN BRUNAUER  
Associate in International Education  
American Association of University Women  
Washington, District of Columbia

and

DANIEL A. PRESCOTT  
Professor of Education, Rutgers University  
New Brunswick, New Jersey

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#### I. OBSTACLES AND THEIR CHALLENGE

Education to develop wholesome attitudes toward international affairs shares many characteristics and requirements with national civic education but differs from it in one important respect; namely, that there has not yet come into existence the world community as a political unit with recognized authority and the right to claim loyalty to its institutions. Human inertia, taken advantage of by special interests and national dictators, perpetuates international political anarchy in a world already interdependent economically, spiritually, and culturally. Moreover, the final form of the political world community is by no means agreed upon, even by those who believe most ardently that it must be established, and the educator's task is thus made more complicated. One might well be forgiven for cynicism and pessimism about the possibility of building constructive international attitudes among young people when it has to be done by establishing values and creating loyalties to institutions merely in the process of becoming. And yet, the knowledge that, if a concerted effort is not made, these institutions may never exist, and a realization of the tragic consequences to the human race if they are not brought into being, prevent us from giving ourselves over to melancholy fatalism. We cannot give up faith in the future nor free ourselves from the obligation to bend all efforts toward establishing a saner world order.

#### II. FUNCTIONS OF ATTITUDES

One of the hopeful aspects of our task is the advance that has been made in recent years in our understanding of attitudes and how they

are formed. Two publications are of special value in this connection. Gordon W. Allport has analyzed and interpreted many experimental studies of attitudes and concludes that an attitude exerts "a directive or dynamic influence upon the individual's response to all objectives and situations with which it is related." (1)<sup>1</sup> In harmony with this opinion is the report of the Committee on Emotion and the Educative Process of the American Council on Education. (2) This Committee holds that attitudes are important factors in defining the areas of emotionality of an individual, in determining the directions in which energy is expended, and the frustration or satisfaction that ensues from a given experience. The report is particularly important because it has made a beginning in showing how desires and attitudes, originating in basic personality needs, are given form and direction by experience and eventually become dynamic forces in their own right. Loyalties grow out of the concepts of value that experience matures within us; in these concepts are fused basic concepts of self-interest and the ingrafted concepts of social institutions and agencies, of the mores and the social order. Applying this conclusion to the problem of creating desirable international attitudes, we see that future citizens of a world community will be produced through a kind of experience that will relate broader political values to constructive personal activities.

### III. FORMATION OF ATTITUDES

In order to keep the discussion concrete, let us look further into the processes by which attitudes are formed. Allport describes four common processes or conditions. The first of these is integration, the gradual building up of an attitude by the adding together of experiences of a similar type. Burnham has given a full description of this way of arriving at organized attitudes in his book, *The Normal Mind*. (3) This is the mechanism of attitude formation that is widely approved by mental hygienists because it preserves the unity and consistency of behavior.

The second mechanism by which attitudes become established is that of differentiation or individuation.

According to this doctrine the original matrix of all attitudes is coarse, diffuse, and non-specific; it is the mass-action found in infancy which tends only to have a general positive or negative orientation. . . . From this matrix [the infant] must segregate action-

<sup>1</sup>Numbers in parentheses refer to the references at the end of the chapter.

patterns and conceptual systems which will supply him with adequate attitudes for the direction of his adaptive conduct. (4)

Holt, Lewin, and Bridges have emphasized this manner of forming attitudes. Bridges made repeated observations of the behavior of children in the nursery school and has ably described the gradual establishment of behavior patterns manifesting attitudes. These attitudes took more and more specific forms toward a variety of situations. (5)

A third important source of attitudes is the dramatic experience, or trauma. It is well known that a permanent attitude may be formed as the result of a compulsive experience in the mental field following a single intense emotional experience. Probably everyone can trace certain of his fears, dislikes, prejudices, and predilections to dramatic incidents of childhood. (6)

Allport goes on to point out that the incidents that led to these fixations may be forgotten in later years while the conviction remains entirely unshaken. It is to be noted, too, that this susceptibility to the influence of emotional shock continues throughout life, so that marked changes in attitude may occur even in old age as the result of a dramatic experience.

Allport calls the fourth process of acquiring attitudes "adopting them ready-made."

Even before he has an adequate background of appropriate experience a child may form intense and lasting attitudes toward races and professions, toward religion and marriage, toward foreigners and servants, and toward morality and sin. . . . It frequently happens that *subsequent* experience is fitted into the attitude thus uncritically adopted, not—as the mental hygienist advocates—made the basis for the attitude. . . . Few men have actually encountered 'tricky Japanese' or 'cruel Turks,' few have known tragedy to follow a dinner party of thirteen. . . . And yet thousands of such attitudes and beliefs are adopted ready-made and tenaciously held against all evidence to the contrary. (7)

#### IV. DIVERGENT METHODS OF IMPROVING INTERNATIONAL ATTITUDES

In planning a system of education to create desirable international attitudes, all four of the processes just described must be taken into account. Methods of developing international attitudes by integration and differentiation will be discussed later, but at this point we turn to the more controversial subject of ready-made concepts and intense emo-

tional experiences as bases of a new world outlook. In this discussion we must remember that to persons who doubt the wisdom as well as the possibility of improving international understanding, anything that does not support their own views is dismissed as 'propaganda,' and so we are considering the divergent points of view of those who unite in believing that international relations can be improved, and should be.

### **1. Objective Instruction**

The rationalistic approach to the problem rejects immediately any attempt to substitute one kind of ready-made concept for another kind, and distrusts the use of dramatic appeals for peace. Typical of this point of view was the conclusion of the Committee on the Teaching of History at the International Historical Congress in 1928 that, although education for peace was extremely important, the scientific purity of history must not be marred in an effort to make pacifists. (8) They felt, also, that truly objective instruction in history would inevitably help to create constructive international attitudes because it would place military activity and nationalism in their proper perspective and would reveal the increasing tendency toward interdependence among the peoples of the world. The opinion of the historians is consistent with the dominant philosophy of the Age of Reason that followed the Renaissance. It is, in fact, implicit in democracy itself and is theoretically the basis of popular education in democratic countries.

### **2. Emotional Appeal**

The blows that have been sustained in recent years, not only by political democracy but also by the rational and scientific approach to life have, however, led many persons to doubt whether man will ever be able to control social behavior by reason and intellect alone. They wonder whether susceptibility to strong emotional appeals and the habit of acquiring concepts ready-made are not so deeply imbedded in human character that ignoring these processes in trying to develop good citizens of the world community is totally unrealistic. The periodic imminence of international crises strengthens this point of view, for it seems sometimes as though the establishment of international institutions and loyalties could not wait until millions of people had been subjected to scientific teaching, but that the danger of catastrophe might make legitimate the use of any and all methods to ward it off. The adherents of the 'moral equivalent of war' school of thought hold that the most effective way to create new attitudes is to substitute the new tone

and content for the old, without trying to change fundamentally the processes by which attitudes are formed.

### 3. Experience of International Contacts

The knowledge that respectable authority can be quoted to support either opinion is of little practical help to the educator who wants to build new international attitudes and build them soundly. Without attempting to resolve the philosophical dilemma we may, however, propose a working hypothesis which takes psychological realities into account and does not do violence to ideals of rational education. We start from the realization that, whatever processes are utilized in the formation of a better outlook on world affairs, two major objectives are present: the one, the elimination of negative or obstructive influences and habits; the other, the establishment of concepts and attitudes conducive to the development of more enlightened opinion about international problems. We also understand that emphasis upon certain ways of forming attitudes may diminish resort to other ways. Consequently, if we want to eliminate the habit of picking up ready-made concepts and using them without reference to experience, we have to inculcate the habit of building up attitudes by integration and refining them out of rough general concepts, by providing experiences, and by awakening in individuals distrust of values acquired in other ways.

*a. Possible Contacts.* In the course of this volume many methods of creating international experience through the various school disciplines will be described and discussed. Here we may mention some of the more general techniques of providing international contacts for young people. Personal acquaintance with people of other lands, in an atmosphere of mutual respect, tolerance, and interest, lays firm foundations for enlightened international attitudes. Visits between school children of different countries, facilitated by the exchange of hospitality and the setting up of international summer camps, are popular in Europe. (9) In this country the feasibility of such visits is limited to Canada and Mexico, and in both cases distance is a handicap. However, it is both practicable and desirable to exchange teachers with schools of other countries and this activity is already well under way in the United States. The exchange of teachers has the immediate value of bringing young people into contact with intelligent representatives of other lands and cultures; it also has the secondary effect of equipping

these representatives to become interpreters in their own countries of the peoples in whose schools they have taught.<sup>2</sup>

International school correspondence is another useful method of establishing friendships. Individual or group letters bring an insight into the lives of other peoples that cannot be gained readily in other ways, even though books about life in foreign countries play a very important part in shaping attitudes. Well-selected readings may produce constructive opinions, provided the content is accurate and the tone is friendly without being condescending. Exaggeration of the curious and romantic may have as bad an effect as hostility or ignorance. After all, the world needs hopeful realists with knowledge and the power of discrimination—not Pollyannas!

*b. Opportunities Offered by Foreign-Born Residents.* The presence of large foreign-born populations in many sections of the United States is frequently discussed as a problem; here it is mentioned as a rare opportunity for the schools to provide international experience for their pupils. A child who cannot travel to Japan may still come to understand something of the grace of Japanese life by acquaintance with Japanese families in the community. He may never visit Italy or Czechoslovakia, but he may acquire some appreciation of the culture of those lands by seeing beautiful objects used in the homes of even the simplest Italians and Czechs. Together with children of many nationalities he may enjoy music, folk festivals and drama, and learn that, although external forms differ, the richness of the human spirit is manifested in the cultural creations of all peoples. Here, again, the warning must be given, to avoid patronizing the immigrants—not only out of consideration for them, but also because the experience of native American children in becoming acquainted with foreign groups must be natural and normal if it is to be a constructive factor in the development of desirable international attitudes. (10) Interesting work in developing school materials and programs devoted to this end is now being done by the Service Bureau for Education in Human Relations in New York City.

*c. Appreciation of the Arts.* The process of forming attitudes by intense emotional experience has been omitted thus far from our discussion of what educators may legitimately strive to do toward the development of new international concepts. The traumatic process,

<sup>2</sup>The exchange of teachers in institutions below collegiate level is arranged principally by two organizations in this country, the American Association of University Women and the English Speaking Union.

being frequently uncontrollable and spontaneous, eludes confinement within a classroom program. The school can do something valuable in this area by trying to prevent the occurrence of unfortunate dramatic incidents that may counteract the useful effects of activities such as those discussed above. Also, it may help young people to develop at least a partial immunity to emotional mass appeals. The potentialities of music, painting, sculpture, and handcrafts are great, and in many communities the school is the appropriate institution to inculcate an appreciation of the universal human qualities of these arts. The influence of stage, screen, and radio upon growing persons is still largely outside the range of the school. That these cultural agencies may have a profound effect in shaping attitudes is evidenced by the fairly accurate measurements made by Peterson and Thurstone. They found, for example, that *The Birth of a Nation* increased children's antipathy toward Negroes, that *Son of the Gods* produced a more favorable attitude toward Chinese, while *Four Sons* increased the friendliness of children for Germans, and *All Quiet on the Western Front* increased their antagonism toward war. (11) It would seem that the appropriate function of the school in relation to dramatic expression of all kinds would be to develop good esthetic standards, including not only an understanding of the structure and technique of films, stage plays, and radio scripts, but also an awareness of their emotional intent and emotional effects.

#### 4. Adult Education

The mention of dramatic entertainment indicates one more fundamental fact that has to be kept in mind by the would-be molder of civic attitudes, whether they be local, national, or international; namely, that the school is only one of the institutions influencing the development of values and concepts. Affirmatively or negatively, the home, the church, the press, recreational facilities, and organizations play large parts in the lives of growing children and their influence enters into the formation of all kinds of social attitudes. Thus, the task of cultivating constructive attitudes toward international affairs in young people becomes a task of adult education as well. It need not be an overwhelming task, because in most localities there are groups, some organized and some not, of persons who stand ready to coöperate in the community area. They are prepared to be helpful not only by working to counteract the pressure of groups that—because of special interests, short-sightedness, or ignorance—would prevent the schools

from doing anything for the improvement of international attitudes, but also by improving the general tone of international opinion in all the local agencies that affect children.

#### V. THE CREATION OF NEW LOYALTIES PRESENTS A CHALLENGE

Since the physical frontier has passed from American life, many fields of activity lay claim to being considered the 'new frontier.' Without disputing these claims, we may urge that the promotion of a better international order be looked upon as one of the educational frontiers, as an area where intelligence and creativeness need to be joined with courage for the establishment of new values and new loyalties. We are surely close enough to our pioneering ancestors to take up the challenge eagerly.

*SECTION II*

PUBLIC-SCHOOL CURRICULA AND INTERNATIONAL  
UNDERSTANDING



## CHAPTER IV

### INTELLIGENT NATIONALISM IN THE CURRICULUM

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I. L. KANDEL  
Professor of Education  
Teachers College, Columbia University  
New York, New York

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#### I. THE CHALLFNGE OF THE PRESENT

To those who look back upon the period that has elapsed since the World War and see only failure in the attempts to develop international understanding, to those who view the conditions that confront the world today with greater misgivings than in 1914, and to those who refuse to admit that any progress has been made in the control of world affairs because they can point to the disregard of pact after pact, and to the nullification of one treaty after another, it may seem paradoxical even to consider the possibility of education for international understanding. Yet it would be a confession of defeat to accept the renewed aggressive nationalism and the overworked armaments factories as the situation that man must tolerate as normal for all time. If this were true, then life would, indeed, be again "nasty, brutish and short." In reality the very danger with which the world is today menaced is itself a challenge to study the situation and to profit by the mistakes that have been made in the past two decades.

It is easy to enlarge on the failures and to ignore the gains that have actually been made. It is easy to deify international conferences as screens behind which national leaders conduct their affairs with the same rivalries and with the same diplomatic jockeying for power that was common before 1914. But those who tend to view the situation, present and future, with pessimism tend to forget one important change; namely, that more men than ever before not only refuse to accept war as inevitable but also have organized to promote methods to secure other solutions. To admit failure of all attempts to arrange international relations by any arbitrament other than war because a satisfactory arrangement has not been achieved in so brief a moment in human history as twenty years is to forget the centuries that it took to establish law and order, to organize systems of parliamentary govern-

ment, to adopt ideals of democracy and of equality of individual rights in any single nation.

## II. NATIONALISM AS A BASIS FOR INTERNATIONALISM

If the movements for better international understanding and better methods of international coöperation have failed in the last two decades, the reason is to be found in the fact that the educational emphasis was placed upon internationalism before any attempt was made to eliminate the evils of the concepts of nationalism that had been built up during the nineteenth century. Internationalism, international understanding, international coöperation, and amicable international relations have been discussed as metaphysical concepts, as it were, existing outside of, and apart from, nations and their existence. Attention has been directed to Geneva or some other seat of international conferences when it should have been concentrated on the meaning of nationalism. If the movements to develop international understanding have failed, the failure has been due either to an overemphasis on sentimentality that ignored realities or to a confusion between internationalism and cosmopolitanism; and from both points of view there seems to have been a failure to understand that internationalism and international understanding are things that exist between nations and that nations must continue to exist.

It is for reasons such as these that patriotism, loyalty to one's nation, has in some places been criticized as 'an absurd prejudice,' or as 'a vulgar vice,' or as 'a virtue—among barbarians.' Such criticisms of patriotism are about as valid as would be the charge that one is less loyal and effective as a citizen because he is loyal to his family, his community, and the multiplicity of social groups of which one may be a member. Nevertheless, such criticisms are sound if patriotism means that love of one's fellowmen stops at national frontiers, if it means that it must be based on malice to all and charity toward none outside one's own national group. Such a concept of patriotism would rest on the old Greek notion that all but our own fellow-citizens are barbarians; it would restore the primitive concept of tribalism that looked upon all outside the tribe as enemies; it would be based on the idea of the self-sufficiency of nations at a time when the breakdown of the world's economic machine points to the interdependence, rather than to the isolation, of nations.

International understanding cannot be conceived of as a substitute

for patriotism nor does it militate against loyalty to one's own nation. It is understanding between nations, a recognition of their interdependence, and a realization of the contribution that our own nation and other nations can make to a common cause, the cause of humanity. It implies further a willingness to understand that other nations along with our own have something to contribute to the progress of civilization by virtue of their common humanity. Such an approach to the concept of international understanding emphasizes two aspects of nationalism:—first, the right of each nation to realize its own peculiar characteristics, and, second, the membership of each nation in the common task of the world. International understanding is not a denial of nationalism; rather does it emphasize the part that nations have played and may play in the progress of the world. While it recognizes that there is room for differences of race and character, it stresses not the differences that divide, but those efforts which link the nations of the world together in the common cause of human progress. The menace of nineteenth-century nationalism lay in the emphasis on power and spheres of influence; it stressed differences and cultivated these differences on the foundation of aggressive policies. That the revival of a new power politics in recent years, which is but an intensified form of pre-War aggressive nationalism, is no longer accepted as the natural process is due not merely to a realization of the futility of war—to which it must lead—but also to the wider recognition of world interdependence. This change is nowhere more marked than in the relations of the United States to the Latin-American nations or in the development of the British Commonwealth of Nations.

### III. THE EDUCATIONAL TASK

The task of producing new attitudes is primarily an educational one, for without sound foundations in public opinion statesmen cannot build up the ideals of international coöperation. It is a matter of interest that, as contrasted with the period up to 1914, when foreign offices were kept more or less at a distance from public opinion and their conduct was shrouded in mystery and secrecy, their activities since the War are increasingly attracting public attention. This fact in itself is one of the best arguments for the development of programs of instruction to disseminate an understanding of international affairs.

Educators have not ignored the situation or the demands of the time, except in those countries that exist on the cult of hatred and intolerance,

and in which education and nationalistic propaganda have become synonymous. Elsewhere teachers are intensely interested in the development of a sound concept of nationalism and of international understanding. Too frequently, however, they do not realize that the one must be derived from the other, and they embark on programs for the development of international understanding that lie outside the regular curriculum. Such programs as peace demonstrations, model international assemblies, good-will days, or such activities as the exchange of dolls, books, or portfolios—all of which have their place—are open to the criticism that they lie outside the regular work of the schools and as extras they tend to be regarded as something external to formal education.

#### IV. SPECIAL COURSES ON THE INTERNATIONAL MIND

There is a tendency in the United States to introduce in high schools courses in International Relations, Foreign Affairs, Causes of Misunderstanding and Effects of War, International Organizations for Peace. In all probability all of them have their contributions to make, and the contributions that each can make will generally be accepted as desirable; yet such courses are subject to the same criticism as the other programs that have been mentioned—they are something over and above nationalism. It is claimed, indeed, that their purpose is to develop 'world outlook,' 'world consciousness,' or 'world-mindedness,' yet how these qualities can be achieved except as a part of national attitudes it is difficult to see. The proper place for the type of education it is intended to give through such courses is in the study of national history, for here their real meaning and interrelation with national concerns can be brought out; in fact, no line can be drawn between national history and international relations. This criticism becomes clearer if one recalls the admission of the failure of separate courses called "Civics," "Citizenship," and "Morals"; the alternative to these failures is to make all subjects play their part in the development of correct civic and moral attitudes. This, indeed, was the fundamental contribution of the *Seven Cardinal Principles of Secondary Education*.<sup>1</sup> It is because of the criticisms of the separate courses that a survey of

<sup>1</sup>*Seven Cardinal Principles of Secondary Education* (A Report of the Commission on the Reorganization of Secondary Education, appointed by the National Education Association. Department of the Interior, Bureau of Education, *Bulletin*, 1918, No. 35. Government Printing Office: Washington, D. C., 1918, 32 pp.)

courses in international relations has not been included in the present *Yearbook*; they belong properly as parts of the various types of courses on social studies—history, geography, and economics.

The thesis round which this *Yearbook* has been organized is *that the development of international understanding is the concern of every teacher of every subject in every grade of the school, and that international understanding can only grow out of a proper teaching of nationalism*. In truth, nationalism, properly understood and taught, should stress not, as in the past, the differences between peoples but their similarities, their interdependence, and their common efforts as the normal trend of civilization. Teachers of the very young have recognized this principle, and there exist more textbooks for young children that stress the likenesses and the common interests of various peoples than are available for the older pupils. In brief, the aim at this stage of national and international experience is not to emphasize the differences but to show that children of other nations have their own ways of reacting to the same interests that are shared by American children.

The same end could, of course, be achieved, and is achieved in many schools, by drawing into the classrooms the experiences of children of foreign origins, but here the task is to show how a national harmony—a national symphony—is possible despite, or because of, varieties of cultural expression.

#### V. EDUCATIONAL AIMs

It may be assumed, without entering into current conflicts in educational theory, that the aims of education are twofold: first, to develop certain social attitudes; second, to promote the acquisition of certain aspects of human culture. How can these contribute to international understanding? If it is the duty of the school to include social attitudes among the most important attitudes that make life in society possible, is a line to be drawn between the functioning of these attitudes within certain national borders and beyond? Fair play, coöperation, service, liberty, justice, and honorable conduct are ideals of behavior that should be valid in the relations not only between fellow-citizens but also between all human beings. If the pupil does not grasp this, he may develop the notion that there is a dual standard of morality—one for his people and another for those who do not belong to his people.

If now we turn from the moral and social to the intellectual habits, attitudes, and ideals that the school should seek to cultivate, it will be

admitted that here, too, the central aim of current educational theory is to cultivate the habit of critically evaluating facts and of sifting the correct from the incorrect, the logical from the illogical, and truth from falsehood. Here, again, the question may be asked whether the ability to judge and discriminate is to stop with problems of national concern while in matters of international relations we are to continue to be dominated by fears and misrepresentation, sentiment and prejudices. If educators adopt the Latin poet's motto, *Nihil humanum a me alienum puto*, considerable progress will have been made on the road to international understanding.

The second aim of education is to promote the acquisition of certain aspects of human culture. The methods of approach of conservatives and progressives in the matter of curricula and content may differ; yet whatever these methods, both ultimately draw from the same reservoir of culture, which is itself the product of many minds of many nations and many races throughout the ages—not of one time or place. Despite the fact that curricula and content tend to become nationalized, there is not a subject, activity, or experience that is not the product of humanity as a whole. This fact is obvious in the use and teaching of the English language and literature, but the language itself is the history of contributions from a variety of sources, and the literature has been, and is, increasingly influenced by forms developed in non-English speaking countries. Literature may be the product of a nation's history, traditions, and ways of looking at life, but, because it is human, it soon becomes the property of the whole world. Today we may say with Pericles that we enjoy the fruits of other countries as freely as if they were our own, both in the material and spiritual realms. What was at one time the privilege of the scholar and the specialist is today the privilege of the common man, for whom the whole world of literature is open and accessible.

## VI. THE CURRICULUM

The implications of the humanities, of belles-lettres, for international understanding may not stand out as obviously as those of the sciences. It is comparatively easy to show concretely the dependence of scientific progress on the contributions of scientists and mathematicians for whom national boundaries do not exist. In this connection progress has, indeed, been so rapid that it is feared that much may be lost unless more adequate methods for international coöperation are

soon developed.<sup>2</sup> In reality, the fact that the advancement of science is not a national, but an international or human, service need not minimize pride; instead, it may exalt it in the contributions that our own nation makes.

Music and art are other subjects that illustrate the thesis that no nation can live unto itself in the realm of culture. The great names in these fields from their origin down to the present belong to no single nation but to the whole world. A case might even be made out for games and athletics, where the record set up in one country may be upset by the record of another; but there is here still another argument—that play and recreation and the enjoyment of nature furnish a basis of common human understanding.

Finally, the social studies<sup>3</sup>—history, geography, civics, and economics—can have meaning in the promotion of international understanding as they use the rich opportunities available for discussing national problems in their world setting. Through geography pupils can gain an insight into how men live in different parts of the world and how, despite these differences, there is an interdependence among mankind for the raw and manufactured products of the world; commerce, industry, transportation, means of communication and finance, each in turn is affected as much by international, as by national, considerations. This lesson can be brought home equally by a study of history as a study of the slow progress of civilization—to which all nations have contributed—and of the slow emergence of interlocking interests among nations. The old emphasis in history teaching was placed too much on wars and abuses that have kept nations apart; the new can stress the growing rise of common interests, some of which, like the Universal Postal Union, the Red Cross, the International Labor Office, are now promoted by specific organizations.

## VII. THE THESIS

To restate what was set forth on an earlier page, the present volume is organized on the thesis that the promotion of international understanding does not require the introduction of a new subject, but that

<sup>2</sup> Julian Sorell Huxley, *Science and Social Needs*, Chapter XII. (Harper and Brothers: New York, 1935, 287 pp.)

<sup>3</sup>This terminology—social studies—is unfortunate in the sense that certain school activities appear to be set aside as 'social'; in a sound scheme of education all studies should be social.

all subjects can be so organized as to leave with the pupils a sense of the international coöperation which has made them possible. International understanding should emerge as a natural consequence of the appreciation of this coöperation and can be enriched as it emerges in the manifold settings of a wide range of subjects. The end to be achieved is an understanding of civilization and culture as a collective achievement—the common heritage and the joint responsibility of all nations—and patriotism will be no less as each pupil learns the part that his own nation has played in this achievement.

*SECTION III*  
**THE SCHOOL CURRICULUM**



## CHAPTER V

### PRIMARY GRADES<sup>1</sup>

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EVALINE DOWLING

Chairman, World Friendship Committee, City Schools  
Los Angeles, California

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#### I. IMPORTANCE OF EARLY IMPRESSIONS

A university professor not long ago asked his students to indicate their attitudes toward groups of persons belonging to various nationalities and to various religious sects. He was amazed at the strong prejudices expressed and asked his students to recall any childhood experiences that might have brought these about. One young woman decided that possibly her dislike for Mexicans could be traced to the fact that, when she was a little girl, her mother used to weep and worry about the safety of her father who was in Mexico on business at the time of bandit raids and revolutions. If it is true that attitudes, cultivated at a very early age, are likely to persist during the person's lifetime, teachers should be very sure that the information they impart is correct and that all the concomitant learnings are wholesome. No teacher knows fully what may result for good or for ill from the impressions gained in her classroom by some child who may become a recognized leader of men.

That round-faced, eager-eyed lad, listening enthralled to some story; that vigorous, feather-crowned boy, prancing around like an Indian; that blue-eyed, curly-haired girl, hugging a beloved doll from Japan—children like these, who are now enrolled in our schools, will, a quarter of a century hence, be writing editorials for metropolitan newspapers, negotiating treaties with foreign powers, determining our national policies by speeches in the halls of Congress, commanding

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<sup>1</sup>Encouraged by both Mrs. Susan M. Dorsey and Frank A. Bouelle, the two superintendents of the Los Angeles Schools during the ten years since the founding of the World Friendship movement, the teachers of Los Angeles have worked faithfully to promote international good-will. Among those who have made special contributions in the field of primary education are: Lettie Belle Burbank, Amelia Eatherton, Helen Hand Zillgitt, Edith Taylor, Edna Stevens, Amanda Bonwell, Jeannette Jacobson, Ettie Lee, Georgia Perry, Martha Anna Clark, Milly Theal, Winifred McDill Collins, Mary Fitzgerald, and Grace Tingley.

armies, or mothering leaders of the following generation. Their future attitudes and actions, which may influence or decide the fate of millions, are largely being determined today in the classrooms of our own and of other countries; for, as Fichte once said, "Whatever you would have appear in the life of the nation, you must first put into the schools."

## II. RIGHT PRINCIPLES DEFINED

Impressed with our responsibility as teachers to direct the learning activities of the children entrusted to our care in such a way as to produce worthy leaders and intelligent followers, let us stop to consider just what qualities we would like to see developed. Surely they would be something like the following: honesty in daily life, respect for both private and public property, consideration for the rights of others, self-control, sympathy for the unfortunate, good sportsmanship, an appreciation of nature's laws, reverence for all forms of life, gratitude for the services of others, freedom from racial, religious, or national prejudice, hatred of war, and loyalty to lofty principles.

Psychologists tell us that very young children, even when they are conscious of violating an adult-framed rule, are not actually aware of the reason back of the rule and have no well-established sense of abstract right and wrong. Hence, emotions, ideals, and attitudes must be cultivated as intelligently and as persistently as information is imparted and skills developed. Little children are primarily individualistic, concerned with their own wants and satisfactions. Gradually they become conscious of the claims of parents and other members of the family, but a stranger is often regarded with fear. Then friends are made among other children in the neighborhood and later at school. As these children learn to adapt themselves to larger and larger groups, their understanding of human relations deepens and the development of loyalty to right principles, rather than to personalities, becomes possible.

## III. TEACHER'S PART IN CHILDREN'S UNDERSTANDING OF HUMAN RELATIONS

Very little of this change, however, can be brought about directly. The teacher's part is to perceive the desired ends, provide appropriate situations, stimulate purposeful activity, encourage efforts in the right direction, assist when necessary, help to evaluate the results, and bestow well-earned commendation. Let us see, in greater detail, just what the teacher can do to improve human relations, immediate and remote.

### 1. Self-Preparation

First of all, if she thinks that war is a ghastly evil that need not exist longer, she will study thoroughly the political, social, economic, and psychological causes of war in order that she may clarify her thinking about remedies. She will join patriotic groups of citizens, as have the members of World Federation of Education Associations, who are working definitely and persistently toward the same end. She will believe firmly that war as an institution does not need to continue any more than feudalism, piracy, duelling, or slavery, and can be abolished as soon as there are enough intelligent citizens in all countries to demand that disputes be settled by international coöperation, arbitration, or adjudication. Stirred by these convictions and possessed of adequate knowledge, she will bend every energy toward developing in her pupils that type of world-mindedness that has been defined as a sovereign trait of a great soul, the essence of true culture.

### 2. Direction of Educational Experience

Aware of the importance of the environment, the teacher will strive to create an atmosphere of serenity, security, happiness, good will, and coöperation. She will seek to understand the background and the stage of development reached by her children and will build accordingly. She will not moralize, indoctrinate (in the offensive sense), domineer, or regiment; but, remembering that children are both active and curious, she will direct that curiosity and evoke the manipulative, constructive, and creative energies of her pupils so that desirable understandings, attitudes, and conduct may result.

Although it is probable that most teachers are already directing the growth of their children in many of the directions indicated in the following paragraphs, it is hoped that each reader may find therein new and helpful ideas and suggestions. This content is designed for children in the primary grades, and is concerned with life in the school, life in the home, life on the farm, life in the early days of our own country, and life in such interesting countries as China, Japan, and Holland. Moreover, it must also be remembered that, although the suggestions are stated in terms of what the teacher should do, the child learns best what he, himself, does, and that, therefore, the pupils should have a share in proposing, planning, executing, and judging their own activities.

#### IV. RIGHT PRINCIPLES OF ACTION ILLUSTRATED IN PRIMARY-GRADE WORK

##### 1. Honesty

In the beginning, the teacher will seek to develop honesty and truthfulness in all classroom activities by seeing that no child touches without permission the toys or belongings of his comrades. If, as psychologists say, the doctrine of 'transfer of training' is sound when many elements in two situations are identical, the virtue of honesty will also be manifested when mother's purse is lying conveniently near or when tempting fruits are displayed in the grocery store. Trained to keep their hands off other people's property, may it not be hoped that these children, when grown, would hesitate to rob individuals or to plunder towns?

##### 2. Respect for Private and Public Property

Closely allied to honesty is respect for private and public property. The children should be led to decide that walls, tables, desks, books, and equipment must be handled with care. A child with the title of custodian, captain, or monitor should see that this rule is observed. Just before Hallowe'en there should be a special discussion of what does and what does not constitute legitimate fun.

##### 3. Consideration for the Rights of Others

Consideration for the rights of others should be made so attractive that no child will rudely take another's place in the cafeteria line, in the use of playground equipment, or in the activities of the classroom. In fact, it is best to let the group of children, themselves, decide whose turn it should be at the swing, the toboggan, or the interesting book, and who should have the honor of serving as chief of the Indian tribe or pilot of the airplane. Consideration of the rights of others will also prevent one child from knocking down the blocks so painstakingly assembled by another child. Nor will teasing, hitting, shoving, pulling, or annoying be tolerated by the group. It is surprising to note how clear and right is the sense of justice in the primary grades. Children trained to submerge their personal desires and abide by the decisions of the group should, when concerned with matters of state, be more willing to submit to a tribunal of justice whatever international disputes may arise out of conflicting national claims and desires and *to abide by the decision.*

#### 4. Self-Control

Many opportunities will occur in the activities of the classroom or the playground for the manifestation of self-control; failure to achieve some goal, the ridicule of one's playmates, a shove, or a slap is likely to elicit a sharp rejoinder—an angry blow or some other exhibition of temper. When such episodes occur, the teacher may find it profitable to substitute for punishment a group discussion of the offense and of what should be done about it. Here the teacher should help the children to make a clear distinction between cowardice and self-control. In the more advanced elementary grades it can be indicated that self-control is a lesson also much needed by heads of governments who, on seemingly slight provocation—some trifling disregard for a nation's flag or some disparaging remark in the parliament of a neighboring country—have plunged nations into a bloody conflict to 'avenge their national honor,' just as in individual quarrels the sword-bearing and beruffled gentlemen of a few centuries ago used to settle their individual quarrels. In the latter case, they acted in accordance with the accepted code, which has since then undergone a change, for personal grievances are now taken to a court of law. The question may be raised as to the possibility of using a court or the discussion method of the classroom for settling differences between nations.

#### 5. Courtesy, Sympathy, and Good Sportsmanship

Courtesy to all and particularly to older persons or to those having any physical defects should become the natural course of action. Sympathy for the bereaved, the sick, and the unfortunate should be expressed in letters to those so afflicted.

Let it also be made clear that playing the game in accordance with the rules is an ideal to be maintained whether on the playground or at the Olympic Games, or even, indeed, in international relations. Recount, for example, how the late Sir Thomas Lipton, universally admired for his good sportsmanship, repeatedly competed for the *America's* Cup although he never won. It can be made clear that when too much is made of 'winning,' chicanery is sometimes resorted to, which often results in bitterness, jealousy, malice, and revenge. To prevent this, courtesy and modesty should be virtues to be encouraged in the boys and girls. These ideals, if inculcated in the early years, might prevent much swaggering and striving to restore military glory or to promote aggressive extension of territory.

### 6. Emphasis on Arts of Peace in History

Whenever possible, develop a feeling of abhorrence for guns. Even in the kindergarten lead the group to 'outlaw' toy pistols, swords, knives, sharp sticks, and other weapons.

If children wish to dress as Indians, insist that they consider the red men as friends, not as enemies. Recall that the Indians taught the colonists how to plant corn and even fed them when food was scarce. Tell them about William Penn, who, although possessing a grant from the King of England entitling him to claim a vast tract, bought the land from the Indians because he felt that it really belonged to them. Show the children that, in consequence, Penn and his colonists went among the Indians unarmed and lived in peace, whereas other colonists who had treated the Indians harshly were constantly in trouble.

Bring pictures, if the actual articles are not available, showing the rugs, pottery, and canoes made by the first Americans, and dwell on the fact that the Indians knew a great deal more than do we about nature and the habits of animals.

### 7. Gratitude for Service of Others

Dwell on the services rendered to us by policemen, firemen, and life guards—all doing their utmost to preserve, not to destroy, life. Read, also, of the daring exploits performed by deep-sea divers, airplane pilots, explorers, civil engineers, and others who in thrilling and colorful careers seek to aid mankind. Toward these and toward the countless throngs representing many nationalities, who labor faithfully to supply us with food, clothing, and shelter, all of us should feel a deep sense of gratitude.

### 8. Avoidance of Racial Animosities

There is seldom any prejudice in children's minds against people of other races and other religious beliefs until it is implanted there by their elders, but frequently kindergarten children will remain shyly aloof or possibly tease and ridicule those whose language, dress, or customs are not exactly like their own. As soon as possible, stories should be told or read to the group in which children of other lands manifest a love of family, of home, and of country that is similar to that shown in America. On every occasion stress the likenesses and minimize the differences. No stories should be permitted that deal with the cruelty or treachery of other peoples or that make them appear in an unfavor-

able light. No offensive nicknames, like "Dago," "Chink," or "Sheenie," should be allowed. The toys, dolls, games, folk songs, and dances of foreign peoples should be things to be enjoyed, and the significance of their flags and their traditions should be explained.

Through dramatic play, pageants, and special programs the lives of other peoples can be made real. A corner of the room, for instance, containing the vases, textiles, kites, parasols, masks, and lanterns of China can give the children an appreciation of the artistic ability of the Chinese.

By seeing exquisite kimonos, fans, sandals, and prints made in Japan they may learn to admire the handicrafts of the Japanese. Do not allow the children to associate the Japanese solely with truck gardening or the Chinese with washing clothes, common and important as both of these functions may be. Read to them the charming poetry and stories of the Orient. All available visual aids should be utilized—motion pictures, still films, stereographs, slides, and photographs.<sup>2</sup>

#### 9. Interdependence of Peoples

Other activities might include the construction of a market stall in which are displayed commodities that have been gathered from every part of the world for our use; the location on the map of the countries from which the parents and grandparents of the children in the classroom came, tracing on the map the main routes of travel and of trade, especially of the commodities in the market stall; the collection of stamps from foreign lands; the building of miniature bridges, houses, castles, cathedrals, temples, or monuments that make more vivid the styles of architecture to be seen in various countries; the preparation of letters, drawings, and samples of handwork to be sent in portfolios by the Red Cross to children in other parts of the world; replies to the annual message broadcast by the children of Wales; and the celebration of special days—Thanksgiving, Christmas, Armistice Day, and International Good-Will Day—with appropriate programs designed to develop the attitudes mentioned in this and preceding chapters. As soon as children can comprehend, they should be led to see how interdependent all nations are and how even America, self-sufficient as she may think herself to be, in reality must purchase commodities from abroad, and, in return, must have foreign markets for her over-supply of manufactured goods.

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<sup>2</sup>See Chapter XXXV.

### 10. Friendliness toward Peoples of Other Nationalities

Furthermore, children must understand that, while the seizure of lands belonging to other people, the violation of treaties, or the destruction of property may be condemned, it is necessary to realize that the *people* of the countries doing these wrong things are often not to blame—but are forced by their leaders into acts of aggression. Children must also overcome the tendency to feel that Americans are superior to other peoples in all things, forgetting that this nation has been the melting-pot of all races and nationalities, and that some of the undesirable characteristics have been perpetuated along with the commendable. Children should learn that mere extent of territory, height of buildings, speed of trains, luxury of surroundings—desirable as all of these things may be—do not in themselves indicate superiority. Teach them to strive to make their cities clean, safe, beautiful places in which happy, coöperative people may work and play together harmoniously.

### 11. World Unity and International Coöperation

While encouraging the deepest respect and admiration for soldiers who have given or risked their lives in a cause they believed to be just, teachers must emphasize the necessity of finding some other way of solving international controversies than that of war. Show that wars are no more necessary between nations than between cities or states; that if disputes arise, they should be settled by a third party, just as differences of opinion between two baseball teams are settled by an umpire.

In so far as pupils in the primary grades are capable of comprehending, teachers should explain the significance of the Kellogg-Briand Pact for the Renunciation of War, and acquaint their pupils with the machinery that men have thus far devised for the amicable settlement of disputes—the Hague Court of Arbitration, the League of Nations, and the Permanent Court of International Justice. It should also be made evident that the League cannot accomplish its full mission until all nations agree to work together for the elimination of war and its causes.

To some extent, perhaps, a consciousness of world unity may be developed. The following truths should be clear in the teacher's mind: first, that specialization and mass production in industry and improved means of transportation and communication have brought the peoples of the world into the closest proximity before they have developed the

social technique of living together harmoniously; and, secondly, that with further scientific and mechanical progress, closer contacts between nations are inevitable, bringing with them increased opportunity for friction, and perhaps war, unless the machinery of international coöperation for mutual benefit is perfected.

## 12. Good Citizenship and Patriotism

Finally, a beginning must be made in developing the concept of good citizenship. The real patriot should be shown as one who loves his country devotedly for its noble deeds and its services to the world, who reveres his flag as the visible emblem of the lofty ideals upon which his country was founded, who respects its great statesmen, both past and present, that have been guided by these ideals in directing the affairs of his nation. The true patriot obeys all the laws of his country, whether they suit him or not, and he displays honesty, justice, and magnanimity in his everyday life. He strives to understand all sides of controversial questions and respects the opinions of others. He refuses to be swayed by national, religious, or racial prejudices. He sets aside party affiliation and strives conscientiously to send to the various legislative bodies men and women who, by nature, education, and travel, are thoroughly informed about the national and international problems of the day and who are open-minded, progressive, and big-souled.

The good citizen pays sincere homage to the soldiers of all time who bravely died in a cause that they believed to be just. Although he has no intention of meekly submitting to injustice or of tolerating an invasion of his native land, nevertheless, he works energetically and hopefully with the peoples of other countries to abolish war, to strengthen the machinery of peace, and thus bring to successful fruition the world's hope for security.



## CHAPTER VI

### ENGLISH LITERATURE IN THE ELEMENTARY SCHOOL

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HENRY NEUMANN  
Ethical Culture Schools  
New York and Brooklyn, New York

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Though the promotion of peace is too complicated to be advanced by any one agency alone, whatever can be achieved in the schools is strengthened by the fact that it is needed sorely. The masses who fight the wars would not swallow murderous propaganda if they were not open to being misled. Here is where the education of even the very young is of immense importance, for one way to peace is through the minds of the little ones who will some day be old enough to follow peaceful or war-like pursuits.

By way of illustration of the lasting effect of early impressions, Walter Duranty, in *I Write as I Please*, tells how his ideas of Russia were misshaped by a set of pictures he saw in his childhood. They fixed in his mind the idea that when Russians in sledges were attacked by packs of wolves, they saved themselves, as in these pictures, by throwing a child to the animals. Stefansson, however, is authority for the statement that Russian wolves never hunt in packs larger than a sirc, a dam, and a few cubs, and that they never attack a human being unless he is already prostrate. How many others may have been similarly influenced by these same misleading pictures!

#### I. SHALL WE OMIT ALL LITERATURE THAT GLORIFIES WAR?

How then can we use literature to promote truer understandings? Should we make a clean sweep of all poems or stories that in any way glorify war? Since modern warfare and today's fighting are a grim disgusting business of machines, should we eliminate the war conduct idealized in the romantic tradition? Would the reciting of the hand-to-hand combat celebrated in the tales of the Knights, *The Iliad*, or *The Minstrel Boy* so glorify the warrior that children would be predisposed to honor war-makers?

To omit all the literature of war will hardly solve the problem. Too much literature worth preserving has come out of those ages when

the personal bravery of war was held in high esteem. It is also possible that children who are kept from such literature when they are young may find themselves more attracted to it when they discover it for themselves later. It would seem wiser, therefore, not to omit it, but to stress those things in the older modes of life that we should like to see preserved and enriched. After the children have learned about the fighting that the *Iliad* describes, emphasize the sorrows which that ancient strife inflicted. Thus, Andromache waiting in vain for Hector to return is a symbol of all the wives and mothers whom war has needlessly bereaved. Then let the pupils admire the peace-time bravery and the peace-time resourcefulness of Odysseus in his struggles to get back home to his family. Under a good teacher, the *Odyssey* is at least as interesting as the story of the quarreling and the slaughter by Achilles.

## II. HEROISMS OF PEACE TIME

Browning's *Incident of the French Camp* sets children aglow with admiration for the boy who so worshiped Napoleon that merely being wounded for his general seemed like a reflection on his devotion. It is well that boys should appreciate a devotion capable of so hard a test. At the same time they can be taught how self-giving loyalty is practised elsewhere than on battlefields. Rowland Thirlmere's "Factory Life" (in *My Dog Blanco and Other Poems*) tells how a father is sustained in his trials by the thought of a better life for his boy. Bret Harte's *In the Tunnel* recites an actual occurrence in which an unmarried miner loses his life in assisting the escape of a comrade with a family to support. Poems like John Hay's *Jim Bludso* also come to mind or passages from biographies like Pasteur's where men ran great risks to promote science. Kipling's *Captains Courageous* recounts how a young man learned something of the dangers involved in the plain daily labors of deep-sea fishermen.

## III. THE FUNCTION OF LITERATURE

In other words, the way to displace a less worthy emotion is to supplant it by a higher. Here literature, properly taught, is eminently useful. The word itself has an artificial sound. What it really deals with is human life in the light of its most appealing possibilities. Its chief subject matter is people—men, women, children—and what they find good and lovable, noble and admirable. It comes out of the heart and addresses itself to the heart. Because it is not literature unless it is

beautiful, what it has to say carries home with all the more power because of its beauty.

It enriches our understanding by putting before us living persons, individuals with names of their own, and yet at the same time typical persons. It makes us see Holland in terms of the Hans Brinkers who dwell there, China in the pages of Pearl Buck. America is not just a place on the map. As a poet of our own day put it:

For America is not the magic scenery  
Washed by the sunrise and the sunset seas;  
No; nor yet the prairies dark with herds,  
Or land-lakes of the western grain; nor yet  
Wonder cities white-towered, nor the peaks  
Bursting with metals, nor the smoky mills;  
America is you and I.<sup>1</sup>

Is this any less true of Japan, Russia, England, Mexico?

#### IV. LITERARY ENJOYMENT WIDENS SYMPATHETIC UNDERSTANDING

A further special opportunity offered by literature is the fact that wherever there is literary enjoyment, the reader or the hearer is re-living in imagination the life of the people whom the story or the poem portrays. To enjoy *A Dog of Flanders*, or *Pinnocchio*, or *The Wonderful Adventures of Nils*, children must for the time being lose themselves in imagination in living out the inner experiences of children in Belgium, Italy, Sweden. For young as well as for old, books, in John Milton's words, "are not absolutely dead things, but do contain a progeny of life in them to be as active as the soul was whose progeny they are."

This assumes, to repeat, that literature is genuinely enjoyed. It is a thousand pities that any such reminder needs to be spoken. Here if anywhere, tests, examinations, grades, are a positive hindrance. First and last, a piece of literature must be enjoyed.

Where enjoyment is real, many chances for enriched understanding offer themselves. The best literature has a way of making us feel what is common to all peoples at their best. Rudyard Kipling tells us that "East is East and West is West, and never the twain shall meet"; and in the ballad from which this line is quoted, he instances an exception: Asia and Europe meet when two brave fighters, the Afghan and the

<sup>1</sup>James Oppenheim. *The Pioneers* (unpublished play). The entire passage containing the lines quoted above appears in Henry Neumann, *Drums of Morning*, p. 82. (Atlantic Monthly Press: Boston, 1925, 242 pp.)

Englishman, stand face to face. But unwittingly he offers another refutation in his *Jungle Book*. These tales of animals in India bring East and West together, and on a better level than the chivalry of two warriors. The wonder, the fun, the admiration for the better qualities in the jungle folk are shared by children in every land. Yet jungle tales as good as Kipling's are found in the writings of D. G. Mukerji, a native of India. Stories like his *The Chief of the Herd* make the same appeal, world-wide, to all children.

Teachers need say very little on this point. Wherever the little people enjoy a tale of animals, of children, or of grown-folk of other lands, they are usually quick to see for themselves how much there is in human beings everywhere that is common without being cheap, universal without being abstract. To understand and feel this elementary truth is a real corrective to national conceit.

#### V. LITERATURE BRINGS OUT DIFFERENCES AS WELL AS LIKENESSES AMONG PEOPLES

But it is not enough to know that human beings possess these important likenesses. A right attitude toward the differences is of equal importance. Perhaps it is here that most of us are inclined to fall short. We have not yet stressed sufficiently the need to see differences properly. People who are unlike us we dismiss as merely funny or stupid or incomprehensible or inferior. There is every need to supplant the scorn so politely rebuked by the Chinese guide in the following familiar story. Asked with a smile by the American tourists when he thought his ancestors would rise from their graves to enjoy the tea and the rice placed there by pious mourners, he answered, "On the day when your dead rise to smell the flowers."

#### VI. LITERATURE'S DEBT TO THE WORLD

Methods by which to shape these attitudes will vary. Sometimes a reading will of itself arouse and enrich a sympathetic understanding. Sometimes it may be necessary for the teacher to do a certain amount of interpreting. For example, we would surely be remiss if we failed to have our children see how rich is the debt of every lover of literature to people from all over the globe. Just consider the legacy left by a Dane named Andersen, by the German Grimm, who collected tales going back through the centuries to India, by the Frenchman Perrault, who assembled *The Tales of Mother Goose*. A Greek slave, Aesop, gathered

fables from the Orient. Merely to mention *Arabian Nights*, *Jataka Tales*, Norse and Greek myths, is enough. Any child who enjoys tales by Ouida, Mrs. Ewing, Collodi, is in debt to France, England, Italy.

### VII. LITERATURE REVEALS TOLERANCE

Every time a writer shows himself not merely tolerant but appreciative, teachers have another good opportunity. Toleration is better, of course, than persecution, aversion, or self-glorification. Better still is the prizing of that which is different from our own. *Evangeline* offers a good chance to bring this truth home. The poem was written by a Protestant; but he had no less love for his own people when he told with such marked appreciation this tale of a Roman Catholic community. Observe the sympathetic way in which he pictures details of life among the Acadians, in their homes, and in their church. When the children watch the sparks fly up the forge, Longfellow makes them describe them as "nuns going into the chapel."

### VIII. HUMOROUS LITERATURE GIVES PERSPECTIVE

One of the best ways of making a thought effective is to say it with a laugh. John G. Saxe's *Six Blind Men of Hindustan* is a jolly story; at the same time it sets forth the tragic stupidity of international strife. None of the nations is ever completely without some idealistic justification for going to war. But in this respect, all of them are like the blind men in the poem: "Each was partly in the right, and all were in the wrong." Something of the same tenor is conveyed in Saxe's poem, *The Two Wallets*: in the one bag hanging in front we put the faults of others; in the other hanging in back we store our own faults safely out of sight.

Among the best antidotes to national conceit is a page in Mark Twain's *Huckleberry Finn*. Read the paragraphs where Huck, Tom, and Jim are discussing the teaching of French. Jim cannot understand why the French people do not talk as we do. Tom asks him whether he can expect a cat to talk like a horse. When he admits, under pressure from Jim, that a Frenchman is a man, Jim wants to know why a Frenchman does not talk "like a man." A page like this may need no interpretation by the teacher.

### IX. APPLICATION OF IDEAS

Wherever it is possible, follow enjoyment of literature with some practice in translating it into action. Not, of course, that every literary

period must be followed by such practice; that would be a moral pedantry as disastrous as other kinds. But when a good opportunity suggests itself naturally, it would be a pity to lose it. A fourth grade in the Ethical Culture School had been greatly interested in an appeal to help children in the Eastern Mediterranean. They decided to hold a bazaar at which they would sell articles of their own making. Learning that 'shadow-plays' were common at the bazaars in the Near East, they agreed to have one of these. It so happened that they had been reading the story of Jason and the Golden Fleece in Kingsley's *Greek Heroes*. They thereupon dramatized the leading incidents in the story by making a shadowgraph play. They repeated the play, charged admission, and sent the money as a contribution to the relief work. Many such instances will suggest themselves to every alert teacher.

#### X. LITERATURE'S POSSIBLE CONTRIBUTION

To suppose that literature alone can avert world-discord is folly. To know how people in other lands feel or think is not enough. Such understanding is already possessed by spies and diplomats intent on advancing the interests of their own countries. Yet if the teaching of literature cannot do everything, so much the more reason for trying to have it do all that it can. The main point is to use literature, with the inherent appeal offered by its beauty, to widen sympathetic understanding, to vivify and enlarge imagination. A poet of our own time says: "Children carry pebbles, shells, bits of colored string affectionately in their pockets for weeks. Poets carry them too—in their memories and then place them in their poems." If young people can be helped to carry in their minds beautiful, lively images of the noblest relationships between human beings, surely this much of our teaching will be more than justified.





## CHAPTER VII

### ENGLISH LITERATURE IN THE HIGH SCHOOL: A PROJECT IN WORLD LITERATURE

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BENJAMIN J. R. STOLPER

The Lincoln School, Teachers College, Columbia University  
New York, New York

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#### I. ENGLISH LITERATURE AND LITERATURE IN ENGLISH

Why teach literature at all? For whose benefit, and with what purpose? Shall we teach just literature in England, or literature in English? Within the meaning of the second concept there lie, not only the fine things written in the United States, the British Isles, Canada, and Australia, but also a steadily growing number of translations from the treasury of other tongues. Of those translations, by now, some have become all but native to the English-reading world. *Don Quixote*, *Quo Vadis*, *The Three Musketeers*, *The Rubaiyat* are to be found on nearly every high-school reading list. As scholarship grows more poetically sensitive, far finer offerings than those I mentioned, from exotic sources hitherto locked to us, are constantly being made accessible to Americans and Britons. To the teacher of literature, therefore, living in the present, there will be something incongruous in excluding Reymont and Goetel in favor of Sienkiewicz, Romains in favor of Dumas. More illogical still will it be to ignore, in favor of well-worn western mediocrities, the delicate color, the tide of unforgettable emotion and speculation poured in on us here, recently, in moving and admirably turned English phrase, from the older world of Egypt, China, Japan, Arabia, Greece, Judea, and Rome. Where should one draw the line? Or should one draw it at all?

The answer to these will be the answer to those other questions I asked: Why does one teach literature at all? For whose benefit, and with what purpose?

#### II. PURPOSE OF TEACHING LITERATURE

One lives for himself, one writes for others. No less a man than Juvenal has heavily underscored this comment by bitter reference to

the "declamation for the boys of Rome." One teaches literature, I think, for the same reasons that it is written—to move, to inform, to convince, to enlighten, to please; to penetrate the wall of misunderstanding that rises, of necessity, between every two individuals. Every individual is stark alone, really. Nor can he ever know his very neighbor, nor be known by him, except through their common striving toward each other. In literature this is more than ever true—the writer groping toward a sympathetic mind, the reader re-creating, almost as an original work, the printed paragraph under his eye. And whether those individuals are two single human beings, or two of those congeries of human beings called nations or races—often separated by miles, language, traditions, ways of thinking—the most characteristic thought, the most fluent rhythmic, emotional expression of either is bound to bring them both together, profitably and wholesomely, when and if it is communicated.

The *Ballade des pendus*, the *Ode to the West Wind*, *Marriage*, *Faust* convey more of the essential Villon, Shelley, Strindberg, Goethe, than any but they themselves—and perhaps not even they—could have gathered from their lives and actions. When one lacks actual warfare, books are the steamers and trains of the mind. Only an ill-read boy (and Mark Twain knew that) could have demanded, like Nigger Jim, "Well, if a Frenchman is a man, why don't he talk like a man!" If Nigger Jim had read *Les Misérables*, or *Le livre de mon ami*, or *Néne*, he would never have asked that question, any more than a French boy, under the same conditions, who had read *Johnny Appleseed*, *Huckleberry Finn*, or *The Prairie Years*. There are five stories, all with the same title—*Mother*, *The Mother*—and each written from a characteristically racial standpoint—Italian, Russian, Japanese, Jewish, Chinese—in which the identity of the essential human motive is so clear that it shouts to the eye through all overlayings. Grazia Deledda, Maxim Gorki, Yusuke Tsurumi, Sholom Asch, Pearl Buck, all paint the same picture—which only *seems* different. And if in one it is a picture of voluntary deprivation and suffering that *her* boy might become a priest, and in the others that he might become a politician, might get to America, might acquire learning, might just grow up—in all five of them it is a picture of voluntary deprivation and suffering that *her* boy might—whatever it is the local mores seem to hold wonderful! Nor is it only Judy O'Grady and the Colonel's lady who are thus proved to have strong kinship under the skin.

One teaches literature, then, if you like, to induce a better understanding of people and peoples. That the readings should not be shoddy, awkward, sentimental, goes without saying; manner sacrificed for content, for 'the lesson to be taught,' estranges the pupils altogether. That prose and verse should give immediate pleasure seems obvious enough, though the fact needs considerable iteration in academic circles. But certainly one does not teach this or the other novel, lyric, drama because it is in the curriculum, because it fosters civic or national pride, gets youngsters into college and suchlike. Oh, those things are done: but decidedly unaccompanied by any such soul-searching as this (of Milton's in *Lycidas*):

. . . what boots it with incessant care  
To tend the homely slighted shepherd's trade,  
And strictly meditate the thankless Muse?

### III. ENGLISH LITERATURE, A PART OF WORLD LITERATURE

The question keeps cropping up, for reader as for writer. John Milton answered it for himself in the absolute. The teacher with any sort of conscience—and we take for granted his flair for what is fine, or what would he be doing in this galley?—will aim at nothing short of that, according to his lights and opportunities. He will teach *literature*, and not American Literature, nor English, French, Chinese, or any other. His sole demand will be: Is it good? Is it the best I can glean in this mood, this rhythm, this content? The result will be one I am acquainted with, and very well, after nine years of experimentation.

That teacher of literature will see the young minds before him expand in grasp, sensitiveness, and tolerance, with a steadily developing sense of perspective toward what is fine, and a surer instinct for where such finesses may be found. Nor will he see a turn from home toward foreign fields so much as one might think. In many cases the pull of the native idiom will give undue weight, of course, to certain of the native productions; one is dealing with inexperienced, if impressionable, minds, after all. But in most instances, in the comparisons that the adolescent reader will necessarily be making with the great writers of other lands, only the second-rate in his own will tend to disappear from view—the Lowells, the Longfellows, the Coopers. He will discover Walt Whitman and never lose him. He will rediscover Shakespeare after knowing Sophocles, Goethe, and Molière, and never have to take a

secondary opinion for his delight. *Harriet Frean*, *Ethan Frome*, and *The Forsyte Saga* will survive, and still survive, after *Frau Sorge*, *Crime and Punishment*, and *Buddenbrooks*. Shelley, Keats, yes, Edna Millay, will take on a deeper pleasure after he has read the fragments from Sappho, the *Prometheus* of Aeschylus, the sensuous word painting of Li Po and Sa'adi. Nor will he fail to prefer Wordsworth and the homely English countryside after the uneasy rusticities of Po-Chü-i. He will not be the first to love his home with better reason, for having been abroad.

#### IV. POSSIBLE OBJECTIONS TO TEACHING WORLD LITERATURE

Am I laboring the point? If so, it is because I must make a thorough preparation against the three objections that are usually raised against the teaching of World Literature in the high school.

Granted that only the best should be taught, and that the best is accessible—there is so much of it! A history of American Literature alone fills a big volume; the roster of authors and titles is staggering to remember. How can one possibly dream of undertaking to teach the whole range of written immortalities?<sup>1</sup>

And if one could, is the high school the place for it? Plato, Dante for children? And what of Boccaccio, Rabelais? Will not the pupils be bewildered and thwarted by what they cannot grasp, and warped by what they can?

Finally, with so much reading, when will they write? When will they learn to write? Teachers of Freshman English in colleges report their students as still in the stammering stage. Surely high-school pupils are even a cut below that?

Those are honest objections, and my own commonsense raised them all when I first began to supplement, from foreign borrowings, the pallid stuff I was asked to serve as literature in the high school twenty years ago. Eventually, the answers fell into place, conclusively, I think. For objections one and three, method—mnemonic and other—was clearly indicated. For objection two—one had to try. One had to verify his suspicion, amounting to certainty, that the way to quench the thirsty mind was not with baby-talk; that much of the abjectness toward masterpieces was due to their never being taken off the shelves. At

<sup>1</sup>A new anthology has recently been published that may be useful where library facilities are limited: Rewey Inglis and William K. Stewart. *Adventures in World Literature*. (Harcourt, Brace and Company: New York, 1936, 1268 pp.)

eighteen, young Bryant composed *Thanatopsis*; at seventeen, why should he not have understood it?

## V. AN EXPERIMENT IN TEACHING WORLD LITERATURE

### 1. Grouping by Themes Called Threads

Therefore I set about solving the first of the troublesome problems: how to handle the vast amount of subject matter with some prospect of orientation and some hope of retention. The ordinary grouping by literary types would never do; novels, epics, treatises, dramas, as such, would induce nothing more than a depressing sense of catalog. Grouping by nationalities—as all histories of World Literature now do—would be merely multiplying the original difficulty of American and English literature as those are usually taught. You must remember that my plan looked forward to *reading* those books, poems, plays, and not merely talking about them! If there were any truth in the truism that all human beings are alike in essence, there should be some common thread or threads in their diverse literary expression by which one could relate them to each other, and to himself, across the difference in race, language, time, and vanished custom.

In due course those common threads appeared. Whether or not they are valid in the absolute is hard to say, even now. But they have always worked, and certainly they have always stimulated. There seemed to be eight of them, running consecutively through the surviving 'best' literature, from the earliest to the present.

From 3000 to 600 B.C., wherever one looked at the great written word, there seemed to be pre-occupation with two main themes—Gods and Laws. *The Book of the Dead*, *Hammurabi*, *Homer*, the *Vedic Hymns*, *Zoroaster*, *The Bible*, *Buddha*, *Confucius*, all dealt with one or both of those themes; service to the Gods, or service to men; codes of laws for men under the Gods, or intervention by Gods in the affairs of men. From 500 to 300 B.C., Beauty, Form, seemed to be the conscious emphasis. The great golden time in Greek literature dwelt on the esthetic. The next five hundred years saw a time largely given over to echoes: the Roman of the Greek, the New Testament of the Old Testament. Then came a thousand years of repression in the West while light dwelt in the East.

### 2. Visual Devices

Using those, and the other four threads that emerged, I proceeded to the physical layout for purposes of study. Mere words and abstractions

are no way to catch the minds of adolescents. Therefore the whole front wall of the room was turned into a visible display, on which the idea was to take form.

An enormous outline map of the world, on slate-cloth, was hung in the center of the wall. To the right and left of this were hung blank charts of cardboard, each headed with the name of some race or nation: American, Greek, French, Chinese, and so forth. These charts, blank at the beginning of the school term, filled slowly with the titles as we read, discussed, and decided.

Below charts and map, in a long unbroken line from wall to wall, there were placed pictures, in color and in black-and-white, chosen for their vivid concentration of atmosphere, background, costume, architecture, action, characteristic of the works we were about to experience.

A pendent tablet of detachable sheets of paper was made ready to hold the dates that we would need to know at the moment of reading. Then the work began.

### 3. Without *a priori* Literary Criticism

We had undertaken, all of us, not to read beforehand any critical appraisals of the literature we were going to study. We wanted our impressions our own, to us! And once we were sure that there would be no authority to overpower us with *obiter dicta*, it was astonishing how the most diffident minds dilated in opinion, appreciation, speculation.

### 4. Method Illustrated

We began with *The Book of the Dead*. Where would one suppose the first piece of written literature would be found? In New York? In Boston? Or even in America? No, in Africa, a place we had associated largely in our minds with wooly heads, assagais, and zebras. We marked the map with a spot in color, we wrote the date, 3000 B.C., on the tablet, we wrote the very first title, *The Book of the Dead*, on the Egyptian chart. The pictures we shifted till the Egyptian hieraticas and hieroglyphs were in the center, their "contemporaries"—a Chinese sage, Sargent's *Frieze*, an Assyrian relief—to right and left of them. Then I read aloud the Negative Confession, the Hymn to Osiris, the ritual prayers. What were they about? Why were they written? What kind of people made, believed, chanted them?

Discussion started, slowly at first, then gathering momentum. Two awkward pupil-secretaries—awkward because unpracticed—took down what was said, for future comparison—and we were off. The next day, the next item, in the same or in some other literature. The map was marked, the charts inscribed, the pictures shifted, the reading and discussion begun and continued.

All through the first movement, I kept the common thread hidden. Thrilling or dull, strange or familiar, the separate items were permitted to make their own impression, each on its own account. But when we had tasted, or consumed, the lot of them, the common motive was easy enough to uncover, through a simple question or two.

We began the second movement; the third. Our charts grew confusing through their monotony of black ink, white chalk, rows and rows of uniform letters. They lacked any device to indicate absence of fine literature on certain of them. They showed nothing of the passage of time. One of the pupils suggested keying the movements in color—a happy thought. And now *red* represented not only 3000 to 600 B. C., but also literature of Gods and Laws; *blue*, not only 500 to 300 B. C., but also a striving for lovely form. We learned that a man might live bodily in one time, and spiritually or esthetically in another, or in several others. *Paradise Lost* could be written down in red, blue, black, brown, according to what one was seeing in it. The greater the writing, the wider its implications in point of time, form, content. We had taken the first real step toward a real perspective in literature!

Discussions grew more and more exciting and exacting. It was not unusual to find the secretaries deserting their note-taking and plunging into the polemic. The class made a rule forbidding the secretaries to open their lips, absolutely. They might have the privilege, though—the privilege!—of adding parenthetical comments as lengthy as they pleased to their minutes. The first minutes proved indecipherable. The class demanded a record re-polished and *typed!*

## VI. EXPRESSION, COMPOSITION

These odd occurrences I insert here as rather sufficient answer to what I have called objection three concerning time for writing. When one really has something to say, he develops the need to express it in fitting form. Your college freshman writing exercises is doing a chore. To those pupils in World Literature, smoothness of form and exactness of content had become a matter both of pride and necessity. The real drive lay within themselves, their own eager interest. This was no chore, if you please, even though each one of them had to serve as recording secretary often during the course of the work. They learned to take down what was said, coherently, and almost verbatim. They learned to disregard irrelevancies, to recognize importances even in the *mot juste*, or the memorable wisecrack. All through the school term, as their imaginations were caught by this or the other striking lead in what they had heard or read, they plied a hard-worked teacher with voluntary essays, poems, plays, stories, critiques, in the spirit of their particularly loved masterpieces. Oh, they wrote me reams—and readable ones! They learned to write by writing.

**VII. SUITABILITY OF WORLD LITERATURE TO THE HIGH-SCHOOL PUPIL**

As for their fitness—high-school seniors—to receive the extensive content that was put before them, my files crammed with minutes give unanswerable proof. *All* the Dialogues of Plato, *all* the Greek plays, the Bible, Dante, *Faust*—to mention a few—were read, some by these, some by others, and appreciated and discussed with palpable intelligence by all. The first reactions to the *Phaedo*, repeated in every case, in every school term, were something memorable and heartening. But those were emotional and to be expected from imaginative adolescents. The sustained, reasoned argument of the *Theaetetus*, however, of the *Phaedrus*, of the *Republic*, is quite another thing, and constitutes proof, I think.

Elsewhere I have described in detail the thoughtful application one such class made of Plato's most significant dialogue.<sup>2</sup> Mention could be made of a disquisition by one student on the *Ethics* of Spinoza, with the class interjecting question and comment, or of the discovery of *Faust* by another or the sane, wholesome, full discussion—the notes are mature and priceless—of Boccaccio and the dirty in literature.

**VIII. CREDO**

What I seem to be committed to, in short, is a sort of credo for approaching young high-school students with literature. I believe the audience to be as sensitive and keen at this time as they will ever be. I believe they deserve the best wherever obtainable, in translation or otherwise. I believe that this best will inevitably bring out the best in them. I believe that the proper approach to literature, the world approach, will break down insularities, stubborn prejudices, glib, *a priori* concepts. Certainly I do not believe that it will give them a capsule erudition; that, having gone about it in the way I have described, they will know world literature. But I do believe that they will be well on their way, in the future, to innumerable pleasant, moving, and lofty hours, with a workable design of what it is all about.

<sup>2</sup>Benjamin J. R. Stolper. "Something new under the sun?" *Progressive Education*, 11: November, 1934, pp. 386-392. See also "Literary perspective for high-school pupils." *Teachers College Record*, 29: February, 1928, pp. 391-396.

## CHAPTER VIII

### MATHEMATICS: ITS GENERAL CHARACTER

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DAVID EUGENE SMITH

Professor Emeritus of Mathematics  
Teachers College, Columbia University  
New York, New York

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#### I. INTERNATIONAL UNDERSTANDING IN GENERAL

Of all the inventions of man, which one is the most internationally understood? It is not the language by which we express our thoughts, for millions and millions of educated people in various parts of the world cannot understand a single word that we may say. It is not our architecture, for the Zulu cannot or does not grasp the significance of a Burmese temple or of a modern skyscraper. It is not the motion picture, for although the nomad may be interested in what he sees upon the screen when he visits a town in an oasis in the desert, he neither knows nor cares anything about the machine nor can he generally understand the words that appear in print below the picture. Music is found in all nations, but the music of any non-European country, say Iran, is often not understood by the people of most other countries. The styles of dress in Darkest Africa are far from being international; and Paris gowns appear as barbarous to Tibetan women as Tibetan clothing to American women. Just as fashions of dress are unable to lead to an international agreement as to the world's clothing, so do the fashions in foods fail to agree; in fact, the Chinese host who gives a native dinner to guests from our country may look upon us as barbarians in the matter of food. Through many centuries the world has come to believe that an international religion does not and cannot exist, that an international alphabet is impossible under certain local conditions, and that no single form of government meets the tastes and needs of all countries. Internationalism of belief or of taste seems at present an impossibility.

#### II. INTERNATIONAL-MINDEDNESS

History, however, tells us that the world is slowly but surely becoming more internationally-minded. Nations do not hate one another to

the extent or the degree that was common when they were small tribes and when each tribe felt it right to attempt to take by force the wealth of another, fighting ruthlessly in the effort. Abraham Lincoln, it is said, once remarked, "The only man I don't like is the one I don't know." As we come to know other countries more, we dislike them less. This is one, and perhaps the greatest reason for travel.

One of the first great modern influences for an international understanding was the development of science; even today, it is not any special form of religion or government that makes an international mind—instead, it is science as seen in our interest in the treatment of diseases, in general matters of health, in better homes for our people, in a better understanding of the universe, and in the inventions that have come to be modern necessities for human comforts and human welfare.

### III. ENTER MATHEMATICS

You who chance to read these pages may now properly raise these questions: What has mathematics to do with all this? What international understanding can arise through any such agency? How do international misunderstandings ever arise, and how can mathematics influence their suppression? First of all, we little know the people whom we never meet; we fail to understand clearly the mentality of people with whom we cannot converse or whose language we cannot read. There is only one language that comes anywhere near being universal, and that is mathematics. The letters and ten numerals of any language can be learned in a few minutes if we need to use them, and we are then ready to read the mathematical statements, formulas, or equations in any language of the world. The symbols of operation are substantially universal in all branches of mathematics, the truths or falsehoods which they in their combinations represent are as easily comprehended as if printed in the native language of the reader. An algebraic 'proof,' or a geometric or chemical one, if stated in algebraic form, is at our command. We may consult the world's textbooks and mathematical journals as if they were our own. Even the technical terms of mathematics are becoming practically universal, and in any case are easily learned. The great thing, however, is that a textbook on the operations in algebra, whether from Siberia or from Java, is about as easily read as if published in our own country.

## IV. THE BASIS OF SCIENCE

This, however, is of minor importance in our establishing of an international mind. The great value lies in the fact that there is no science in the world that does not rest its foundation upon mathematics. Let us consider, for example, the subject of physics, and turn to this word in any great encyclopedia and to the words relating to such branches as optics, electricity, light, and cosmic rays. If the reader has never done this, he will be surprised to find that at every significant step he is confronted by the need for mathematics—elementary, collegiate, or the most advanced. Geography might seem at first to need only the early steps in trigonometry, but its demands far surpass the limits of any elementary high-school course. It may be felt that astronomy calls only for some knowledge of the names of the stars and the use of a telescope of moderate size, but even an encyclopedia article on the subject reaches far beyond the field of college mathematics into the most advanced regions of graduate research. In the same way the behavior of the electrons will demand at least a fair amount of knowledge of the highest branches of mathematics.

Speaking more generally, mathematics is the medium by which truth is extracted from a *mélange* of theories relating to the universe; it is the cyanide process of separating the gold from the crushed rock. In relation to the sciences themselves, it aids in removing such barriers as those that one time separated physics from chemistry, chemistry from medicine, medicine from biology, biology from sociology, and sociology from geography and geology—all by aid of the simple formulas and graphs of algebra, the constantly increasing use of the metric system, and the more advanced measurements of higher mathematics.

Newton attempted to discover and express the laws of the universe, and made great strides in the effort; Einstein bettered these laws. Each has talked to the world through the formulas of mathematics; and, in so doing, each has used an international language. Both have done much to create an international understanding of things that are nobler than wars and local jealousies; and both have contributed to a sane type of socialism in thought if not in economics. So it is in the theory of heredity that bears the name of the humble Austrian priest, Mendel, known and honored throughout the scientific world; the theory is expressed by a few international algebraic formulas that all can read. It might have been expressed in Esperanto or in some similarly invented language, no one of which has attained a general international adoption.

When expressed by the symbols of mathematics, it is expressed in an esperanto that is a kind of vernacular of the civilized world.

#### V. INTERNATIONAL SPREAD OF MATHEMATICS

If we enter the field of finance, we shall find that the demands that the early years of the nineteenth century laid upon mathematics have now gone far beyond the elementary arithmetic and algebra of a hundred years ago and have made use of new theories and new applications that were then unknown. Subjects like insurance, which are based upon the doctrine of probability, will be found to open new fields of mathematics that involve the theory of chance, which made its scientific beginning some two and a half centuries ago, and that require a severe course in our graduate schools before one can be said to have anything like a mastery of the subject. In beginning the study of a field like insurance or sociology, the student is met by an array of statistics found in constantly increasing publications, such as various national year-books, and reports of scientific associations and financial corporations. Indeed, it may safely be said that the social forces that move all nations today are chiefly represented in the world's statistical tables, and that these lead to accepted conclusions through the agency of medians and rules of variation, which are found by mathematical analysis and are recognized by all men of science.

It is not enough, however, to know that the mathematics of the elementary school is necessary everywhere for the understanding of all the sciences; this is plain to be seen. The important question relates to the circulation of the knowledge of the mathematical discoveries of each country among all advanced nations, to the applications of these discoveries to advanced science and economics, and to the discovery of new laws through the manipulation of new formulas as they appear from time to time. It also relates to the forces that are at work to make the ever-growing science of mathematics known at once and internationally. A fairly accurate idea of this spread of knowledge may be gained from such international publications as the *Jahrbuch über die Fortschritte der Mathematik* and *Minerva*, two international publications that for many years have given lists and summaries of mathematical publications and courses in all parts of the world. Similar information is readily available in *Isis* and in *Osiris*, leading international publications concerned with furnishing historical material in science and with compiling extensive bibliographical data. American mathematical

societies exchange publications with those of all other countries, and their journals review books and memoirs as they appear in various parts of the world. The same may be said of other branches of learning, but the latter have to acquire the language of mathematics by which to spread the knowledge of their subjects.

## VI. THE INTERNATIONAL CONTRIBUTIONS

In science as a whole, and in the case of mathematics in particular, the world is little concerned with states and empires or with their boundaries. No mathematical discovery that may help the world is ever copyrighted, nor is it concealed from the world at large. Thus it follows that mathematics may well be looked upon, not only as an aid to science, but also as itself one of the most cosmopolitan of all the sciences. Every important country of the world has contributed in some way to supplying the seeds for the garden of mathematics, and mathematics has generously repaid the contribution by dispensing the fruits, internationally and without reserve. The evidence of the international nature of such contributions may be common knowledge, yet it is proper at this time to mention a few cases, such as those of India to our common numerals, Iraq to the early multiplication tables and to algebra, Egypt to surveying, Greece to our scientific treatment of geometry, Rome to engineering, England to the Newtonian calculus, France to analytic geometry and (through Immanuel Bonfils of Tarascon, a Jewish writer of ca. 1350) to decimal fractions, and Scotland to the uses of logarithms.

As an illustration of the international exchange of mathematical knowledge, this mention of Bonfils, also known as Immanuel ben Jacob, has recently been communicated to me by Dr. Solomon Gandz, a native of Austria, now living in America, who, with Dr. Sarton, found it in a Hebrew manuscript in the *Bibliothèque Nationale* in Paris. He is publishing an article upon it in *Isis*, an international journal edited by Dr. Sarton at Harvard University but printed in Belgium. This article will relate to the mathematics in various Babylonian and Sumerian inscriptions, and also to a work in Dutch printed in 1585. All but two of the mathematical statements are easily readable by any scholar, and, aside from the difficulty of the handwriting, these two can be deciphered by the aid of a work by Dr. Neugebauer, recently of Göttingen but now, for political reasons, in Copenhagen, Denmark. This work on Immanuel Bonfils was reported at the International Mathematical Congress at Oslo, Norway, this year. Thus at least ten countries are bound together by an interest in a single fact concerning decimals, a subject that concerns every civilized part of the world.

It is well for us also to weigh, occasionally, the relative values of the contributions of individuals. Which, for example, exerted the more potent international influence, Newton with his theory of fluxions (calculus), expressed in a few formulas, or his extensive work on religion? By which have the nations of the world profited the more, the analytic geometry of Descartes or his contributions to theology?

## VII. THE WORLD SITUATION

The regretful situation in which the world finds itself in the present time—that which concerns war and the preparations made by nations to slaughter possibly more millions than in the World War of 1914-1918—is bound up with mathematics to an extent never before known. Dr. Robert K. Merton has recently called attention<sup>1</sup> to the fact that the Royal Society, established for the study of science by a presumably peaceful association, has for 250 years been led to consider all types of questions involving the application of mathematics of high order to the study of military requirements. Never, however, has this been so manifest in all learned societies, in universities, and in our naval and military academies as within the last quarter of a century. The study of such subjects as the composition of poisonous gases and the researches in the fields of ballistics, of trajectories, of army supplies, of naval equipment, of airplanes, of submarines, of long-range guns and the like—all this is so largely mathematical and international that we utter no unreasonable statement when we say that, if every trace of mathematics were abandoned today, modern warfare would instantly cease. The mathematical world has created a Frankenstein for evil as well as an Einstein for good. In the present condition of the world the Frankenstein seems to many not within control.

Fortunately, however, mathematics is far from being any more an instrument of slaughter than one of peace. Before entering upon any national orgy of murder and theft, there are thousands of mathematical items to be considered, such as:

1. The cost of armaments needed by the aggressor—a matter of national economics and largely mathematical.
2. The cost of defense against any probable aggressor—trenches, men, forts, and many other items.
3. The number of men needed by each party.

<sup>1</sup>Robert K. Merton. "Science and military technique." *Scientific Monthly*, 41: December, 1935, 542-545.

4. The cost of supporting army, navy, and the new branch of aviation.
5. A statistical study of the need for hospitals, sanitary supplies, and medical aid.
6. The food supplies, the cost of pure water for the soldiers; the matter of housing, not merely abroad but also at home.
7. Expenditures for maintaining the morale of the armies and the nations—propaganda and the concealment of facts.
8. Borrowing of enormous sums and the entire financial problems of currency and exchange, and the economic maintenance of the peoples of the nations involved.
9. The workable area of a country, the probability of population fifty years hence, the need of taking by force a neighbor's lands, and the danger of a world war resulting from such a theft; the necessity for more territory to save the lives of a neighboring aggressor country that, at the same time, is demanding that more children be born and supported.

To these items must be added hundreds of others, as may be seen by an examination of the problems to be found in current publications relating to wars now or recently in progress or in possible preparation.

If the people of the world look at the costs of warfare, even from the standpoint of dollars, and at the opposition with which each nation must eventually contend, laying aside all questions of right and wrong, wars would be less frequent, for both statesmen and mobs would hesitate before they acted. Talk of war at present is a battle of blueprint graphs, inspired by a gospel of fear—fear of foreign forces, fear of the changing position of governments, fear of the insecurity of savings for old age, a fear of any investment whatever, and the certainty of the voting of stupendous funds, as is always the case when any war ends. To combat such fears, mathematics presents its graphs and prophesies the stability of governments such as ours, and the instability of dictatorships.

There is, however, another phase of the contribution that mathematics has always made—the non-materialistic one. The mathematical view leads to a saner reasoning and to a nobler outlook than most of our current literature provides. For those who would know the power of mathematics, throughout the world, to reach the soul of man as well as his material treasure chest, let them read such literature as Professor E. T. Bell's *The Queen of the Sciences*, or Professor R. D. Carmichael's article, "Number and Clear Thinking," in the *Scientific Monthly* for December, 1935, or Professor C. J. Keyser's work on *The Human Worth of Rigorous Thinking*, or the author's *The Poetry of Mathematics*.

With emphasis upon this phase, I close with a sentence from Professor Carmichael's article:

The development of the theory of the infinite and the use elsewhere in mathematics of the notions to which it has given rise have been the sources of great intellectual and esthetic delight to some of the finest spirits of our race — and human experience never yields a better intellectual fruitage than such delight.

## CHAPTER IX

### ARITHMETIC IN THE ELEMENTARY SCHOOL

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CHARLES H. JUDD  
Head of the Department of Education  
The University of Chicago  
Chicago, Illinois

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#### I. INTERNATIONAL IMPORTANCE OF A UNIVERSAL NUMBER SYSTEM

The topic selected for this chapter by the Yearbook Committee would be easy to discuss if it laid more stress on the international character of the number system and less on teaching as practiced, or as it might be practiced, in the elementary grades. There is no difficulty at all in showing that the number system now in common use in all parts of the world is the most widely accepted instrument of intellectual life in existence. It is also easy to show that historically the so-called 'Arabic numerals' originated through the exercise of the genius of a limited part of the world's population and was by this limited population given to all peoples. It is less easy to point out how elementary-school teachers can utilize the opportunity supplied by arithmetic classes to promote the development among children of interest in, and respect for, other nations.

The universal acceptance of the Arabic numerals can perhaps be best emphasized by contrasting languages with the number system. The traveler in foreign countries or the merchant who has dealings with producers or customers in lands other than his own is confronted with difficulties that arise out of the fact that languages are so numerous and so different in vocabularies and sentence structure that international intercourse is constantly hampered. The commercial houses that attempt to carry on trade with foreign peoples find it necessary to employ many devices to overcome the handicaps due to differences in languages. Interpreters have to be appealed to in order to make exchange of correspondence possible. Labels for exported wares have to be printed in the languages of the customers, and contacts with foreign retailers have to be maintained through special agencies.

### 1. In Trade Relations

International trade is facilitated rather than obstructed when the mere quantitative aspects of transactions have to be recorded. Whether articles are made in America or Japan and whether they are sold in Italy or Ethiopia, the number of articles is recorded in the only absolutely universal medium of communication known to the world—the number system.

The unique international character of number can be further emphasized by the fact that the money values employed in trade require translation from country to country because of the differences in systems of currency. Not only so, but the units of measurement, such as yards and meters, are not the same from country to country. There is consequently constant need for interpretation when two individuals from different countries deal with each other. While systems of currency and of weights and measures still retain for the most part their peculiar national character, number is the same throughout the world.

### 2. As a Product of International Coöperation

If one contemplates the universality of the use of the Arabic numerals, one cannot escape the conviction that these numerals must have superseded all their predecessors because of their perfection. There was a time when number systems were numerous and exhibited the same national character as do languages today. The number systems used by the Assyrians, the Egyptians, the Greeks, and the Romans were all national systems no more intelligible to a foreigner than were the languages of these peoples. So fixed were the traditions of earlier usage that there was resistance to the acceptance of the Arabic system when it began to come into commercial use in Europe in the sixteenth century. Voices were raised in favor of the clumsy Roman numerals on the ground that the newcomers, the Arabic numerals, were 'heathen' in origin and likely to contaminate good Christians. The imported number system ultimately triumphed over all others because it has characteristics that make it enormously superior to all other systems.

History records the fact that the perfection of the Arabic numerals was achieved only through long coöperative effort on the part of peoples who in their day were intellectually the most progressive of the world. The symbols now employed in expressing numbers were first used in India. The fact that the Hindu numerals were brought to Europe by

Arab traders accounts for the name 'Arabic numerals.' There is another reason why the origin of the numerals now in universal use is attributed to the Arabs. The chief and distinguishing characteristic of the Arabic system is not to be found in the nine digits but in the fact that the value of any given numeral is dependent on its position. The Roman numeral system obscures entirely the mathematical relation of five and fifty or of five and five hundred because it expresses these quantities by means of symbols of different forms rather than by means of the same symbol, as in the Arabic system. The Arabic system recognizes the fact that mathematical relations persist even when positions and consequent values vary. The positional character of the Arabic system seems to have been contributed after the Hindu symbols left their native land. Although the invention of the particular symbol that makes a positional number system possible, namely, zero, is shrouded in obscurity, it is altogether probable that the invention of this symbol is to be credited to the Arabs. The important fact for the purposes of the present discussion is not, however, the particular source of the number system but the fact that it is the product of a long evolution in the course of which a group of national symbols was transformed through international coöperation into the perfect system now used wherever men deal with quantitative relations.

### 3. As a Tool of the Sciences

The enormous significance for international intercourse of the universal use of a single number system can be further indicated by calling attention to the fact that science, which is absolutely dependent on the number system for its calculations and for the statement of its results, is more completely international than any other aspect of civilization. In the midst of wars scientific men of enemy nations have been known to coöperate in promoting the exact quantitative definition of natural phenomena.

## II. AWAKENING TEACHERS TO THE FACTS

Enough has been said to prove that the number system is truly a link binding together all nations. It remains to inquire how this fact can, and should, be used by teachers. Certainly, at the present time most teachers are wholly oblivious of the possibility of teaching internationalism through lessons in arithmetic. In fact, it can be asserted without fear of contradiction that most teachers do not even understand

the nature of the positional number system and its history. Some years ago a student of the writer who is an instructor in a teachers' college tested the seniors in his institution with a view to discovering how many understood the unique character of the Arabic number system and found that no one in the class knew that this system differs from the Roman system in that it is positional.

### III. METHODS OF TEACHING

#### 1. Demonstrate Superiority of Number System

It may be suggested, therefore, that one of the first steps to be taken is the acquainting of teachers with the facts about the Arabic system. The best way to do this is to ask teachers to perform a simple arithmetical operation with Roman numerals. The shock that comes when one tries to add LXVI and XIX is enough to convince anyone of the virtues of the Arabic number system.

#### 2. Explain Its Origin and History

If teachers are made aware of the character of the Arabic system by a demonstration of the limitations of the Roman system, it is possible that they will try the experiment of asking their pupils to use Roman numerals in arithmetic examples. The way will thus be opened for a discussion of the origin of the Arabic system. The teacher can then supply some of the historical facts with regard to this system and can lead the pupils to see how the present generation is dependent on earlier generations of thinkers and on members of other nations for the arithmetic they are studying.

The argument for introducing the history of the numerals into the elementary course in arithmetic need not be based merely on the contention that pupils will through this history become interested in internationalism. No one who is at all acquainted with the highly abstract character of courses in arithmetic and the dreary drills through which children are compelled to labor in learning how to use number can doubt for a moment the desirability of finding topics that can be discussed with a view to enlivening the subject. Some of the recent textbooks in mathematics have sought to arouse the interest of pupils in the subject by presenting biographical sketches of leading mathematicians. Facts with regard to individuals seem infinitely less stimulating than facts with regard to the number system. If biographical information is de-

fensible as a part of courses in mathematics, certainly the history of the numerals is doubly so.

### 3. Discuss the Origin and Merits of the Metric System

The way in which individual teachers are to go beyond the history of the numerals and impress on the minds of pupils the fact that the Arabic system is the product of coöperation will have to be left very largely to the ingenuity of each particular teacher. The French invention of the metric system of weights and measures and the extent to which this system has been adopted by other nations are perhaps other topics that can be used both to enliven arithmetic and to create appreciation of other nations. The fact that the metric system is advantageous for scientific calculations because of its decimal units and the fact that the metric system is employed by American scientists in spite of the popular use of the older system of weights and measures are additional means of arousing the interest of pupils.

The history of number has other facts to contribute to the thinking of children. The reason the clockface does not use ten divisions and the mathematical advantages of a number system with a base of twelve are items which children can readily understand and in which they are sure to take a keen interest.

## IV. EDUCATIONAL ADVANTAGES OF THESE METHODS

The most fundamental reason why arithmetic should be so expanded as to bring such facts as have been discussed to the attention of pupils is that they all contribute to an understanding both of the number system and of the world. The lessons taught in the schools are not very significant if they do not develop understanding in learners. The difficulty with much of the teaching of arithmetic is that it is formal. Pupils learn rules of thumb and do not gain insights. There has been in recent times a tendency, which must be thought of as a retrograde tendency, to accept the doctrine that pupils should not attempt to understand number combinations but should learn them in such a way that they can give the results of combinations much as they respond reflexly to simple external situations. Some educators have gone so far as to advocate the reduction of the contents of courses in arithmetic to a few simple methods of calculation, namely, those necessary for the computations demanded in ordinary life. Those who would thus emasculate arithmetic forget that the ancients were captivated by the intricate

logic of number. They fail to recognize that many children go far beyond the mere formal thinking that a reduced course in arithmetic could induce. The child who began to wonder, after he had learned to count, whether he could find the last number was developing an insight that no barren, formal course in arithmetic could possibly cultivate. The way is open to make arithmetic a vehicle for many kinds of ideas. It is no purely artificial contention that through the study of arithmetic pupils may be led to see something of the importance of coöperation among intelligent races. Lessons of this broad type would enrich arithmetic and would broaden the horizon of learners.

## CHAPTER X

### MATHEMATICS IN THE HIGH SCHOOL

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WILLIAM BETZ

Specialist in Mathematics for the Public Schools  
Rochester, New York

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It is firmly believed by all well-informed teachers of mathematics that their subject requires no 'special pleading.' There can be no doubt, however, that the prevailing misconception as to the real importance and the potential educational significance of the most ancient of all school subjects is a source of weakness in our educational program. (1)<sup>1</sup> Hence the attempt will be made in this article to state, however briefly and imperfectly, certain pertinent facts concerning each of the four following aspects of the question: The Universal Backgrounds of Mathematics, Mathematics as the Universal Servant of Mankind, Mathematics as a Universal Mode of Thinking, and Mathematics as a Humanizing Element in Education.

#### I. THE UNIVERSAL BACKGROUND OF MATHEMATICS

##### 1. Mathematics Is Anchored on Fundamental Human Needs

The story of mathematics goes back to the dawn of human history. It is the joint contribution of many lands and the common heritage of all mankind. Its origin was as inevitable and spontaneous as was the instinct of self-preservation. For at all times and in practically all places human beings were confronted with the necessity of thinking constantly of the necessary supplies of food and clothing and of a suitable shelter. These ever-present needs caused even the most primitive people to be concerned with such questions as: How many people must be fed? How much food and clothing have we on hand? How long will our supplies last?

Evidently such questions could be answered only by counting and measuring. These two processes, the outgrowth of hunger, cold, and want, became the universal, basic impulses toward the creation of the imposing structure of mathematics, for counting led to a knowledge of number, while measurement produced a familiarity with ideas of form

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<sup>1</sup>Numbers refer to footnote references at the end of the chapter

and size. To this day, counting and measurement, number and form, are the foundation of the mathematical edifice.

## 2. The Number System Is a Great Social Instrument

The significance of our decimal number system as a universal vehicle of human progress can hardly be overstated. The numbers that we use so constantly in counting underlie the world's commercial computations. They are also the 'tools of measurement,' making possible the scales and measuring devices of science and industry, such as rulers, speedometers, gas meters, and the like. These numbers indicate the hours of the day, the days of the month, and the successive years of the calendar. They inventory the pages and chapters of a book, the houses on a street, the owners of automobiles, the telephones in our homes. The vast economy resulting from the use of tables is due solely to the all-pervading science of number. We find our way across the trackless oceans of water and air only by a system of latitudes and longitudes and by steering devices resting ultimately on the scientific use of numbers. All statistical and economic research, and all graphic representations, have a numerical foundation, which thus provides an international medium of discourse.

Hence number is one of mankind's great 'unifiers.' *The numerals represent humanity's one universal language.* If ever interplanetary communication is attempted, it will rest primarily on the cosmic idea of number.

## 3. Form Is a Universal Bond of Civilization

The second great basic 'unifier' contributed by mathematics is the study of form. We are living in a world, as even the ancients had realized, that rests forever on the dual foundation of number and form.

In the first place, nature is our permanent and universal museum of form. In all zones and climates, it has furnished the prototypes that man uses in endless variety in all his applied arts. The constant recurrence of certain natural objects not only suggested and made possible the basic vocabularies of mankind, but also served to emphasize the endless repetition of important type forms and ideas. Fruits, trees, flowers, animals, shells, crystals, and countless natural phenomena were the visible frames of reference that caused man to become conscious of forms and patterns. The sky looked like a hemisphere. The rainbow was a huge circular arch. The disks of the sun and of the full moon resembled circles. Raindrops were seen to fall in parallel lines.

The early peoples were driven to a knowledge of this potential reservoir of form not merely by curiosity but also by sheer necessity. They all had to have food, clothing, shelter, weapons, tools, and simple household implements. All these fundamental needs led to the gradual discovery and perfection of such practical arts as building, farming, weaving, and the making of pottery and baskets. Each of these arts and their related activities necessitated an ever-increasing knowledge of shape, size, and position, and so prepared the way for our present science of geometry.

This omnipresent background of the practical arts is responsible, to this day, for the universal 'alphabet of form' that is known and appreciated in all parts of the world. Thus, the force of gravitation caused the inevitable use of the 'right angle'—nature's own dominant angle—and hence of the rectangle. The rectangle has thus become the universal and basic figure of civilization. In the same inescapable way, the *circle*, the *triangle*, the *cylinder*, and the *rectangular solid* became members of that group of twenty or more dominant forms that constitute the framework of every applied art. Hence a knowledge of these forms, involving their construction, their measurement, and their properties, has always been and will continue to be a unifying bond of the highest order in the educational systems of all civilized nations.

#### 4. Basic Ideas Are Mathematical

It would be a simple matter to prove, likewise, the universality of such concepts as equality, congruence, similarity, and symmetry; of direction; of direct and indirect measurement; of ratio, proportion, variation, functionality, and the like. Thus it is that even a moderate acquaintance with the origin and the spirit of mathematics serves to bring out the fact that this great science has a universal background. It is anchored in the very nature of things. Hence the language of mathematics is part of the language of humanity. It is understood everywhere because *the world is incurably mathematical*. As Professor A. N. Whitehead has well said:

Through and through the world is infected with quantity. To talk sense, is to talk in quantities. It is no use saying that the nation is large,—How large? It is no use saying that radium is scarce,—How scarce? You cannot evade quantity. You may fly to poetry and music, and quantity and number will face you in your rhythms and your octaves. (2)

## II. MATHEMATICS AS THE UNIVERSAL SERVANT OF MANKIND

In the Century of Progress Exposition at Chicago there was exhibited in the Hall of Science a large mural called the "Tree of Knowledge." Its roots and branches represented the "Basic and Applied Sciences," and at the foot of the tree, forming its very foundation and main root, was placed the legend, "Mathematics." This picture may now be seen in the Museum of Science and Industry in Chicago. On the wall opposite that picture the observer was confronted with the story of electricity and of the radio. This account was written by officers of the United States Navy and Marine Corps. It culminated in the sentence: "Mathematics is the Key and Applied Mathematics is the Tool wherewith Man conquers the Universe."

The same theme is treated in almost endless variation in scores of articles and reports found in the world's educational and scientific journals. One distinguished scholar recently described the far-reaching significance of mathematics in the modern world as follows:

Mathematics underlies present-day civilization in much the same far-reaching manner that sunshine underlies all forms of life, and we unconsciously share the benefits conferred by the mathematical achievements of the race just as we unconsciously enjoy the blessings of the sunshine. (3)

It is literally true that a modern community is anchored on the bedrock of mathematics and its related sciences. Without mathematics, a large number of sciences and professions, as well as hundreds of trades and industries, would practically cease to exist. If mathematics were destroyed, we could neither count nor measure. There would be no computation, no bookkeeping, no banking, no calendar. Business, commerce, and transportation would soon come to a standstill. Engineering, technology, and manufacturing would collapse. Most of our modern conveniences would cease to be made, as would our skyscrapers, bridges, tunnels, subways, and highways, our big factories, our elevators, our automobiles, railroads, and steamships. There would be no telephones, no radios, and no movies. All these boasted features of the modern age are the combined contribution of mathematics and science. Hence all the leading nations are providing for extensive mathematical instruction in their elementary and secondary schools. That it would be almost suicidal for a nation to reduce to the 'barest rudiments' the amount of prescribed mathematics in its curricula, as now proposed by some edu-

cators, will not be denied by any one who is familiar with the facts in the case. The truth is that mathematics is one of mankind's most universal and most indispensable servants, and its services are rendered irrespective of race, creed, and climate.

### III. MATHEMATICS AS A UNIVERSAL MODE OF THINKING

That mathematics is the primary agent in stressing and exemplifying certain universal modes of thinking has been clearly shown by a large number of competent judges. Even elementary mathematics involves a continuous emphasis on at least three basic types of thinking, which may be described as relational thinking, postulational thinking, and symbolical thinking. We shall now examine briefly their all-pervasive character.

#### 1. Relational Thinking

The vast scope of relational thinking has been stated with admirable brevity and force by Professor C. J. Keyser of Columbia University. To quote:

Each thing in the world has named or unnamed relations to everything else. Relations are infinite in number and in kind. To be is to be related. It is evident that the understanding of relations is a major concern of all men and women. Are relations a concern of mathematics? They are so much its concern that mathematics is sometimes defined to be the science of relations. (4)

The fact that mathematics is the scientist's chief tool for studying and stating in precise form nature's dominant relationships—the laws of its recurrent or periodic rhythms—makes mathematics indispensable in the study of practically all material, mental, and social phenomena. Wherever there is such a thing as 'order in change,' mathematics appears on the scene. Hence, it is, as Klein has expressed it, that the world is becoming "functionally-minded." "Industry and commerce, economics and politics are becoming saturated with functional ideas, so much so that there is an increasing demand for men with an expert knowledge of 'functional economics.'" (5)

In the mathematics classroom, the study of *relations*, of *dependence*, and of *functionality* accompanies the pupil at every turn. He meets these ideas in the formula, in the equation, in every graph he draws, in the geometric constructions and relationships he investigates, in every case of proportion and variation, in all his tables, and in count-

less problems. Surely, it is impossible to mention a more universal or a more liberalizing factor in all education than that represented by relational thinking.

## 2. Postulational Thinking

What relational thinking has come to mean in the study of the natural sciences, postulational thinking signifies in all cases of orderly or consecutive mental reactions. In other words, just as we have in the physical world the inexorable relation of cause and effect, so in the mental world we have logical consequences following from given premises. *"If this is true, then that is also true"* is a relationship that applies, under given conditions, as unerringly as does the law of gravitation. Moreover, it is so universal in its scope that it would be hard to mention a domain excluded from it.

Mathematics, especially in the form of *geometry*, represents the one perfect embodiment of postulational thinking that has been evolved by the human mind. It is also, as Whitehead puts it, "the most original creation of the human spirit." (6) When correctly taught, it is a great emancipator of mankind, for its interest is forever in the creation and the correct use of clear concepts and foundational principles.

## 3. Symbolical Thinking

When a child has learned to speak his first words, he has begun to share the boundless magic of symbols. The invention of symbols, as Professor Dewey points out, was the greatest single event in human history, for without symbols no intellectual advance is possible. (7)

The written number symbols introduce the child to the vast domain of mathematical shorthand. Perfected after thousands of years of continuous endeavor, they enable the modern child to perform feats of computation that would have seemed like miracles even to the giant minds of ancient Greece.

But throughout the ages there has been at work a still more potent and comprehensive impulse in the direction of mathematical shorthand. It may be traced to the recurrent quantitative problems of everyday life and to the recurrent phenomena of nature. In the course of time, all standard problems were solved by certain corresponding *rules*. Eventually, the suggestion presented itself to shorten these rules by means of *symbols*, precisely as number names had been replaced by symbols. Such a shortened mathematical rule is called a *formula*.

Again, nature's rhythmic processes become a source of power, of control, only when they can be stated in a concise, objective manner. Once more, this is accomplished by the symbolism of the formula.

Algebra has contributed the machinery for expressing in a universal code the solution of life's recurrent quantitative problems, as well as the cosmic relationships that reveal the secrets of nature. Hence this code represents the *alphabet of science and industry*. The formulas used by the engineer and the scientist are the cumulative result of age-long investigation and effort. They represent a treasure-house of information, a key to knowledge, an armory of priceless value, shared by all mankind.

#### IV. MATHEMATICS AS A HUMANIZING ELEMENT IN EDUCATION

##### 1. The Humanizing Aspects of Mathematics

Why is it, however, that mathematical thinking is said to be capable of the extensive 'transfer' to other domains that is so confidently claimed for it? (8)

Mathematics is universally applicable precisely because of its intellectual and abstract character. Thus, there can be no dispute about the statement that  $2 + 2 = 4$ . It holds true through time and eternity, in all manner of circumstances.

It is not an exaggeration, but literally true, that "every major concern among the *intellectual* concerns of man is a concern of mathematics."

##### 2. Mathematics and Intelligent Citizenship

The present disturbed outlook in the lives of nations lends peculiar significance to a recent address made by Dr. Robert A. Millikan, in which he included a plea for a rational attitude of mind throughout the whole population. He said:

Is it not clear that no representative government can permanently survive unless those who ultimately do the deciding in it—namely, the voters, are guided by knowledge and reason in making their decisions, instead of by ignorance, by prejudice, by hunch, by suspicion, or by emotion?

Wherever reason dies and emotion takes control, there you have necessarily in the end the law of the jungle and the government of the jungle. The law of the jungle is eternal war. The king of the jungle rules until some one mightier vanquishes him and rules in his stead.

We must call upon the experience of civilized men for centuries and millenniums of time in order to state the general condition under which civilization, and the triumph of man over his environment, can continue during the next century in our United States at a pace comparable with that at which it has been going during the last century.

That condition is that, through education of the schools, which now embrace practically our whole population up to the age of 16 or 17, and through the more general educational influence of newspapers, or museums of science and industry, and their kind, our whole voting population learns more of the rational scientific mode of approach to life than it has been exhibiting during the past few years. (9)

How does mathematics contribute toward the cultivation of a really enlightened *social* outlook in the arena of nations? First, by helping to implant in the youth of all lands a spirit of 'rectitude.' In mathematics, a statement is either right or wrong. Secondly, mathematics is no respecter of persons. It is democratic. Truth is binding in all cases. Just so, the moral law is not to be infringed upon by the whim of the individual or of any nation. The Golden Rule is a universal precept. Third, mathematical principles, once established on an accepted basis, are eternal. Neither will there be the slightest variation, or shadow of turning, in the validity and permanence of the great ethical standards and ideals of mankind. (10)

### 3. Mathematics and Religion

"Purely mathematical inquiry in itself," says one of the world's leading contemporary mathematicians, "according to the conviction of many great thinkers . . . lifts the human mind into closer proximity with the divine than is attainable through any other medium. Mathematics is the science of the infinite." (11)

When a youngster learns to write a million, and then a billion, or even a trillion, and begins to understand that there is 'no end' to the domain of integers, he is at once on the threshold of the infinite. At a later stage he finds out how, by slow degrees, the astronomer—with the aid of indirect measurement—has built for the mind an ever-larger home by extending its horizons from the narrow confines of the earth to ever-receding nebulae that float as uncharted islands in outermost space. An amazing universe is ours, an unsolved riddle, its diameter now being estimated gropingly in terms of millions or even billions of light years. And the haunting question hovers behind every glittering star, "What lies beyond?"

That this gigantic world should be a cosmos, an ordered system operating under law, is the ultimate revelation of modern science. (12) And this revelation was made possible largely by mathematical analysis. An understanding of this fact, however imperfect, actuated the world's prophets and thinkers from the beginning of human history. "God eternally geometrizes," said Plato. And Gauss added, "God always arithmetizes."

#### 4. Mathematics and Art

One of the basic phenomena of the world is rhythm, regularity, recurrence. This regularity, rhythm, and symmetry of the universe we experience as *beauty*. It is the foundation of all art.

The relation of mathematics to art is a very close one. When primitive man invented his first designs, nearly always geometric in form, he entered the outer gateway of the temple of art. Such designs, often identical in every respect, may be found in all lands and in all climates. These decorative designs evidently correspond to a hunger of the human soul for beauty. At present, the young pupil in mathematics is initiated into this domain even at the junior-high-school level. Under a skillful teacher he will gradually become acquainted with the universal alphabet of form and rhythm. Here is another reservoir of power and inspiration, the common possession of all mankind.

#### V. A CHALLENGE

We have tried to present a brief account of the universal aspects of mathematical instruction. We have referred to the service values of mathematics, its cultural possibilities, and its humanizing bearings. At many points it was shown how mathematics may assist the cause of international understanding and coöperation.

It must be admitted that the teachers of mathematics have only too often been oblivious of their lofty mission. In the future, they should endeavor to bend every clergy in the direction suggested in this discussion. It can hardly be denied that educated laymen have shown a clearer understanding of the cultural significance of mathematics than have many educational leaders. In proof of this statement—but also, let us hope, as an auspicious forerunner of a more realistic appraisal of the rôle of mathematics in the modern world—we submit the following concluding quotation, from the trenchant pen of H. G. Wells:

The new mathematics is a sort of supplement to language, affording a means of thought about form and quantity, and a means of ex-

pression, more exact, compact, and ready, than ordinary language. The great body of physical science, a great deal of the essential facts of financial science, and endless social and political problems are only accessible and only thinkable to those who have had a sound training in mathematical analysis. The time may not be very remote when it will be understood that for complete initiation as an efficient citizen of the new great complex world-wide states that are now developing, it is necessary to be able to compute, to think in averages and in maxima and minima, as it is now understood to be necessary to be able to read and to write.

## CHAPTER XI

### HISTORY: ITS GENERAL FUNCTION IN THE SCHOOL

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GUY STANTON FORD  
Professor of History, University of Minnesota  
Minneapolis, Minnesota

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#### I. TEACHING OF HISTORY INVOLVES TEACHING OF INTERNATIONAL RELATIONS

To teach history, even local history, and teach it properly, is to teach international relations. Any well-informed teacher alert to the backgrounds and implications of any historical situation, whether it be social, political, economic, or cultural, finds that he and his pupils are carried beyond the locus of the situation, upstream in time and over frontiers in space, until all the past and all the peoples are seen as contributors to every topic significant enough to deserve thoughtful study.

The teacher and student of history—and all human situations have a history—must follow the advice given by the resourceful wife to her husband on the top of a tall chimney from which the scaffolding had collapsed. All ladders were too short, all efforts to throw up ropes had failed. It was then the wife called, “John, take off your sock and unravel it, but begin at the toe.” That thread would make it possible to lift ropes of increasing strength; but he must begin at the toe and all things would follow. The simple political or social situation we begin to study, whether within our own nation, state, or school district, is the toe of an historical sock. Good teaching must at least start the unraveling and the end result lifts problem and class to the level where long views give that perspective and proportion that are the finest and most permanent result of teaching and study.

##### 1. History Gives Perspective and Sense of Proportion

The study of history is, as someone has said, like travel in far lands, in that it gives you a sense of values and of rounded wholeness. It gives it to the student of history because he, like the traveler, must go to other lands and peoples and times, and come back to his day and his land with a realizing sense that localism or provincialism or the prevailing blind isolationist nationalism is a flight from reality. The politician

and his unthinking followers may find excuse for such flight in the confusions and conflicts of the moment, but the historian, the statesman, the patriotic and wise citizen, cannot bury his head in the sands of ignorance and illusion. He knows or should know, especially if he is an American, that his country is the product of conditions and conflicts beyond the seas and that its present and future peaceful development is inextricably bound up with the solution of problems within and between all nations. From the *Mayflower* to the *Queen Mary* and the *Graf Zeppelin*; from the tea tax to the last American tariff; from Wolfe on the Plains of Abraham to Pershing at Belleau Woods; from the Monroe Doctrine to the Kellogg-Briand Pact; from our forefathers on immigrant ships to the fugitives from Nazi Germany and Fascist Italy; from Raleigh's introduction of tobacco into Europe to the collapse of the farmer's European markets, Hoover, Henry Wallace and agricultural readjustment; from Calvin to Mary Baker Eddy; from More's *Utopia* to H. G. Wells's *Things to Come*: amid all these American history is but a figure of recurring and increasing significance in the intricate pattern of the west and woof of the world's civilization. The most parochial nationalist cannot ink that fact out of American history.

## 2. American History Part of World History

Certainly all that has been said above about the teaching of history, especially American history, as an inseparable part and heritage of world history is a familiar theme to thoughtful students. Its repetition and emphasis here does not mean that we have not given, as well as received, in the century and a half of our national existence. Indeed, what we have contributed makes our history a part of world affairs in the same high sense that what we have inherited or received does. This reiteration of the interrelationship of our history with that of other nations in the present as well as the past is necessary at this particular time because the classroom and its discussions are subject to influences sometimes subtle, sometimes strident, sometimes ignorant, sometimes self-seeking, that would limit or distort the teaching of history to the pattern of their prejudices or fears or interests.

## 3. Interrelationship of the History of Nations versus Demagogic Shibboleths

The blatant are less dangerous than those who move more indirectly and create an atmosphere or an attitude in the parent public by phrases

or names or old shibboleths. A judicious and conscientious teacher who must take account of world affairs in our day, who measures efforts for international accord against the historical failures of force to secure or maintain the international stability necessary to national and individual security, may be labeled a 'pacifist.' Now this perfectly honorable designation, which covers what we all are at heart—certainly we are not militarists by choice,—is so used that it becomes interchangeable with any title the unthinking consider opprobrious: *i.e.*, unpatriotic, socialist, communist, and other designations that have nothing in common except their inaccuracy and their privileges of expression under the Constitution. Yes, they do have one other element in common; they arouse emotion and get the effects politically that the demagogue and the designing desire.

#### 4. Historical Perspective Essential for Understanding a Changing World

The object of all good teaching is to set students thinking and inquiring and reflecting. The good teacher who does these things for his pupils is the one who really earns his salary and performs his social function. It is, however, the teacher whose pupils carry home no questions or new ideas who escapes pressures from parental prejudices. The study of history is a study of change; the study of history is a study of man's unceasing effort to live in security with his neighbors, near and far. It is a stern judge of men and nations, but it is ever ready to revise its verdicts when new facts and a longer perspective minimize the passions of the past. The well-taught pupil of history today has, and ought to have, concerning many things views different from his father's and his mother's. It is they who should learn to readjust their traditional views when there is conflict with present-day realities.

### II. HISTORY AND THE SOCIAL SCIENCES ARE THE HEART OF THE CURRICULUM

To teachers and, presumably, to school administrators to whom this volume is addressed, another general observation must follow the suggestions about the inevitability of teaching international matters if you teach history: namely, the inevitability of teaching history if you teach school at all. The more we try to translate into curriculums the nebulous phrase about the schools training for citizenship in a democracy, the more evident it is that the subjects we call the social sciences are

the very heart of the curriculum. These subjects have to do with our ways, past and present, of living together in groups as small as the family or as comprehensive as a nation or a league of nations. Many futile approaches to training in citizenship have been made under specious course titles such as "Problems of Democracy." The pupils have often wallowed for a year in a confusing conglomeration of unreal concepts and come out with words whose meaning or connotation they failed to comprehend.

### 1. History and Geography Are Basic Subjects

You cannot put edge on a student's mind by rubbing it with such wordy puff balls. More and more the studies that are being made indicate that order and anchorage in a widening perspective of time and place are still the most effective introduction to current social, political, and economic problems at every level below the senior high school and even there. This means that geography and history, enriched by all the knowledge that can be organized around and taught through them, are still the new-old answer to the questioning trilogy of where, when, and why. It is their answer that satisfies and feeds the mind and gives the student preparation for a citizenship that must reckon with lands beyond his frontiers and times and peoples he is moving on to meet.

This is all very fortunate for the wise and skillful teacher who can use a good grounding in these traditional subjects as the best approach to the controversial topics that the future citizen must deal with. The opposite method of plunging immature minds, unprepared by background and wanting in the cooling comparisons furnished by other times and lands, into the controversial issues of the present, only leaves teacher and pupil and community all hot and bothered.

### 2. American History in Relation to European Conditions Gives Essential Perspective

Now international affairs in a world as complex as ours and as inextricably knit together becomes an element, a dominant one, in domestic affairs and problems. This fundamental fact, which young people see quickly, is but gradually dawning on their reluctant and even resentful parents, whose lives, but not their thinking, have been broken sharply in two by the forces that climaxed in a disastrous World War. To study history, especially American history, in the light of its origins and development to nationality as the result of European do-

mestic and international conditions is the best aid one can give a student in understanding the basic and admirable traditions of American life and in understanding the instinctive reactions of the bewildered older generation that finds old traditions and beliefs do not quite fit the conditions that have stolen upon them unawares.

### 3. Our General Welfare Involves That of Our Neighbors

America, like any of us, still believes that it is as young as it thinks it is and that, like all young people, it can go on living rather heedless of other people. The width of oceans and the virgin riches of a continent have prolonged this national and individual freedom for America and Americans. It naturally irks us to find out that science has so shrunk the oceans and heedlessness so diminished our natural resources that we have every nation as a neighbor and every fellow-citizen as a claimant in 'the general welfare' for which our government was established. And that general welfare we find cannot be guaranteed without considering the wants and welfare of these neighbors on a shrinking globe. If this paper were a classroom guide as to how to show this, it might easily prove the point by taking the platforms of the two major parties. There is not a significant plank in either platform that does not bear traces of the lessons we have learned or refused to learn as the result of the important world happenings and their repercussion on our domestic affairs since the opening of the twentieth century.

### III. THE OBJECTIVE: NOT FACTS, BUT A WAY OF THINKING

Any teacher worth his salt knows that there is little rewarding residue in any attempt to educate by cramming facts. Such methods are the dead opposite of the basic meaning of education. This does not mean, however, that you give a mark of A to the student who answers, "I have forgotten all the facts, but I think I know their significance." Some things do have to be known in all the starkness of the multiplication table, but the number of them in the history of any nation would hardly fill a page in Ploetz's *Epitome of Universal History*. The residue one seeks in teaching history, and especially in dealing with the history of other peoples, is a way of thinking and of approaching questions—an attitude.

Now attitudes are taught far less vividly in texts than by the teacher and the tone maintained in classroom discussions. In fact, if we had in every history teacher in every land the ideal in breadth, knowledge,

critical judgment, restrained speech, and tolerant and sympathetic understanding, we would have a surer guarantee of international understanding than the Kellogg-Briand Pact or the League of Nations. Some whole nations and some people in every nation do not want such teachers, but the ideal still stands for each teacher to approximate.

#### IV. HISTORY TEACHING IS A SERIOUS CALLING

One would gladly expand and illustrate the importance of the teacher and his attitude, for the fertile soil for national prejudices against other peoples, prejudices that the demagogue fans into passion in later years, is too often prepared unwittingly by the history teacher who thinks the national motto is "My country, right or wrong." All the super-patriots in every land want that kind of history teaching, the end of which, whether planned or not, is war. The teacher of history has an added responsibility and a more difficult task when in every land, including our own, irresponsible journalists, politicians, speakers over the radio, and newsreels, as well as multifarious local and national organizations, carry on a ceaseless propaganda the subtle poison of which may bring the death agony of civilization when the children of today become the citizens of tomorrow.

History teaching has always been a serious calling. It entails in any age of transition such as ours even greater responsibilities than in times of internal and international tranquillity. In America the internal and the international have always been interwoven more intimately than traditional histories reveal. Today the interconnection is so undeniable that what is taught in American schoolrooms is the key to a future world order.

## CHAPTER XII

### HISTORY IN THE ELEMENTARY AND THE JUNIOR HIGH SCHOOL

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K. AUGUSTA SUTTON

Department of History and Government  
Danbury Unit of the Teachers College of Connecticut  
Danbury, Connecticut

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#### I. PRINCIPLES OF HISTORY TEACHING

##### 1. Let History Be History

Let history be itself. To teach 'what happened' eagerly, fearlessly, tirelessly, is but to set the stage for international understanding. The more faithfully the study of history in the schools clings to the scientific method, the more objective the presentation of the story revealing partisanship as partisanship, and nationalism as nationalism, both with its virtues and its faults, the more vividly the life of other peoples is depicted, the better the chance of banishing prejudice and of eliminating the attitudes that make international understanding difficult. Give "all the pertinent facts available about the situation in hand, accurately and precisely disengaged from rumor and mythology; . . . let the ordered facts speak for themselves to those who have ears to hear, trusting the event to a power beyond ourselves."<sup>1</sup>

##### 2. Develop the Historical Attitude

To look for the truth, to know the truth, and to appreciate the truth must be the spirit in which history is taught. To put the parts of the story of man's experience together so that today grows out of yesterday and tomorrow develops from to-day is to study history.

To establish in children the habit of examining critically what they read and what they hear (in an effort to find out who is responsible for what is being said, upon what evidence the statements are based, and what motives have inspired them) is not, as some seem to think, break-

<sup>1</sup>Charles A. Beard. *A Charter for the Social Sciences*, pp. 8-9. (Report of the Commission on the Social Studies, Part I. Charles Scribner's Sons: New York, 1932, 120 pp.)

ing down in youth respect for authority and encouraging a dangerous freedom, but laying the very foundation by which youth can recognize and appreciate authority when they find it, and equipping them with the essential skill individuals must possess if they are not to be easy victims of every false prophet and to be buffeted by every wind that blows.

Search for truth knows no boundaries. By the definite recognition that search for truth and appreciation of it is the aim that above all else must guide the study of history, the boldest stroke possible for international understanding has been made.

### 3. Emphasize the Cultural Heritage

History should develop in youth an appreciation of man's cultural heritage. Acquaintance with the life of another people in another age should reveal the fountain source of its art, its music, and its literature, as well as the foundations of its political, social, and economic forms. The artistic or institutional expression of the struggles and the ideals of various peoples that have become the heritage of the present in one country have frequently become the heritage of all people. The great achievements of sculpture or painting, of drama or verse, of madrigal or symphony, of cathedrals or other architectural forms, all cease in time to belong merely to the locality, but belong to people everywhere. Imagine understanding Dickens without the Industrial Revolution or Wagner's *Parsifal* and Leonardo's "Last Supper" without the Christian story, or the Declaration of Independence without Magna Carta, and imagine one of those confined to the land of its birth! The orchestra plays the Pilgrim's chorus from *Tannhäuser*, and the radio announcer says it is "a leaf taken from Wagner's own experience," but a whole world enjoys. The little town of Bethlehem, Columbus' flagship, the Rock at Plymouth, the winged ship of Lindbergh, along with the life of Lincoln and other national heroes, belong to all people because they represent great ideas and achievements.

### 4. Reveal a Changing World

George M. Stratton asks pertinent questions that are applicable in this connection. "Can minds be changed? Can citizens be rid of delusions? . . . Can there be created the will to have a governed world? It means enlarged ideas, enlarged affections, enlarged purposes."<sup>2</sup>

<sup>2</sup>George M. Stratton. *International Delusions*, pp. 206 f. (Houghton Mifflin Company: Boston, 1936, 232 pp.)

Without doubt one of the great responsibilities of grade teachers in our present distraught world is to establish in those who are young an attitude of receptiveness and hospitality toward change that implies both faith in the possibility of human progress and faith in the importance of individual initiative, inventiveness, and adaptability as means of achieving progress.

The fact that ours is not a static society can best be revealed through historic narrative. But the accelerated speed of present developments, and the complexities that are inherent within it require a citizenry capable of making adjustments. If history teaches anything, it is that human beings, because they have the capacity for intelligence to a degree not granted to others of the animal kingdom, have been able to gain control over their environment, and that they can change it, adjust it, and adapt it to their convenience and need. History, therefore, should give us the courage that comes from accomplishment and a perspective through which to estimate intelligently what lies ahead. If its pages have any lesson to be taught to youth, it is the one of man's responsibility for leadership, and the will to do.

These four goals for history teaching are the foundations upon which international understanding may be built: the habit of searching for the truths of things wherever such action may lead; the development of interests that penetrate every land and clime; the cultivation of tastes that spur one to appreciate what is true, enduring, and beautiful the world around; and the belief in the power of mankind to achieve human progress, with courage to help in the task.

## II. THE WAYS AND MEANS

### 1. Admonitions and Definitions

Avoid the barrenness that comes from 'history lessons,' 'history classes,' and 'history recitations' from the textbooks where dry as dust information is stored, when the 'textbook method' is used. Children who learn under such conditions do so in spite of the teacher rather than because of him. Books are tools in the learning process and should be treated merely as such. They are means to an end and not an end in themselves.

History teaching for the first nine grades can best be carried on in units suited to each grade level. Units are not considered to mean glorified topics or problems where the emphasis is on the idea or the sub-

ject matter. Three elements are involved: the central theme; the activities woven about the theme; the educative results—or attitudes and interests created. Education can never be an external, plastering affair. Growing must come from the inside and it is the whole child who grows. It is the activities by means of which the theme is developed that become the important factor. The central theme is the avenue along which the work progresses, the core to which all activities are related; while the educative results to be attained give it direction.

The unit develops through the familiar steps of purposing, planning, executing, and judging. In each the child must feel the work is his, the plan his, and the responsibility his. From among the children must come the bricklayers, plasterers, carpenters, and smiths of the history work. The easels, modeling boards, dressing rooms, and stages may be crude, but it is on the inside of the child we look for niceties of setting. If we cannot reconstruct there, elaborate equipment will not accomplish our purpose. Some units require weeks of work and some a month or two. There are units in which an entire school participates, those in which a neighborhood takes part, those planned by and for a particular grade. Some units involve many of the school subjects and some only the social studies. The only criteria necessary for the length and character of the work are that the activities engaged in be helpful, practical, and suitable for the development of the theme.

Quite obviously the teacher of this kind of history should be well equipped. Besides her knowledge of child nature, and a broad background in the social sciences, literature, music, and the arts, she should understand the problems, the complexities, and the basic trends in the life of the world today. No one less equipped should teach history to youth.

## 2. Examples of Units

Three examples of units will bring out the points just made.

*a. Flag Day Unit.* An established feature of school life in one city is the Flag Day unit. It began in a fifth-grade history class with the story of the United States flag one Flag Day; it now includes all the grades, begins on Memorial Day, and lasts through May and June. Four flags representing as many nations of the world are presented to the school by the children each year,<sup>1</sup> formally received by the principal, and placed in holders on the wall with the others—now twenty in number.

<sup>1</sup>Annin and Company, Fifth Avenue, New York City, have all the flags of the world, in many textures and sizes.

The unit is school-planned and school-executed by means of committees, each grade or child doing an appropriate part. Some sing, others dance; some describe the national heroes, others describe the forms of worship; some draw the maps for others to locate the places named; some demonstrate the games, others make the costumes; some dramatize great national events, or write original stories, while others tell old ones. The teachers are needed less and less in the planning and more and more to help in locating the material the children demand. Five complete stories are told each spring time: four of other countries, one of our own. The stars in Brazil's flag, the star in Cuba's, the cross in Switzerland's, the two crosses in Britain's, the cross and crown in Italy's, the sickle and hammer in Russia's, the bars in France's, and the stripes in our own are just a few of the things that have come to have meaning. Stenka Rasin means to that school something as really a part of Russia as "Annie Laurie" is of Scotland, or "Mavourneen" is of Ireland. Ieyasu Tokagawa and Simon Bolivar belong now by the side of George Washington and are recognized as heroes internationally.

Every year new elements come in as new children reshape the unit again; and every year the school is more and more embarrassed in its attempts to meet the requests of the community for the loan of the flags, the source material, and the costumes.

*b. The International Bazaar.* In another school the International Bazaar long ago left its grade home and school to become an annual neighborhood affair. The Parent Teachers Association makes the plans, with the children and teachers aiding by membership on the committees. Throughout October the unit develops. On bazaar nights in the rooms of the school the guests eat the food, learn of the history, the music, art and literature, the costumes and the customs, the handicrafts and the language of various peoples of the world.

*c. Miscellaneous Examples.* In Grade VIII a boy who is labeled 'China' pleads with Japan for his Shantung. He is sitting beside 'Woodrow Wilson,' 'Lloyd George,' 'Clemenceau,' and others, who repeat remarks appropriate to the famous treaty-making scene at Versailles.

In Grade IX fifteen black-robed figures are trying 'real' cases in their miniature Permanent Court of International Justice.

In Grade VI 'John Hancock,' duly chosen by his 'colonies,' sits in the 'chair' while thirteen committees report how thirteen colonies came to be founded in a strange land across the sea.

Grade II has gone in to describe and show to Grade III all their things about Holland. In a rural school all the lower grades are planning and living 'Japan.'

Grade IV invites you to listen as, with their self-made 'screen,' they tell you about all the famous inventors of the world.

### 3. Material for Building These Units

In the laboratory, or work, stage of the unit a large variety of activities is possible and desirable. These activities will require a wealth

of material in order that the work can have adequate richness and breadth.

Textbooks constitute the first type of material. These supply the running parts of the story and if three levels of text are available, covering the same general field, all children—able, average, and poor—can feel the satisfaction of at least 'getting the lesson,' and the habit of comparing accounts may also be established. It is a short step from comparing text accounts of a specific subject to comparing parallel items on 'current events' in three metropolitan dailies.

Fuller treatments of the subject and biographies come next in developing the theme. Longer, and even mature, accounts can be used, such, for example, as C. M. Andrew's *Colonial Folkways*, Alice Morse Earle's *Home Life in the Colonies*, Sydney Fisher's *The Quaker Colonies*, *The Travels of Sir Marco Polo*, Beveridge's *Life of Abraham Lincoln*, and Francis Parkman's *Montcalm and Wolfe*. Each unit of work, no matter in what field of history, must have available for the activity background of the unit a wide variety of this sort of material. Interests must have something on which to grow. \*

Contemporary narratives and primary sources are of prime importance in the development of each theme. The fundamental purpose in history work is to look for the truth, to know the truth, and appreciate the truth. When children are trained to criticize their material, they will have a wholesome respect for authority when it is found. Columbus' *Journal*, Bradford's *History of Plymouth Plantations*, Samuel Sewall's *Diary*, Stanley's *How I Found Livingstone*, Bismarck's *Reflections and Reminiscences*, telling of the falsification of the *Emperor Dispatch* and of the petition sent to the Czar by Father Gapon and his followers for that memorable Sunday in January, 1905, are examples of necessary firsthand material. History is not taught until the facts are available and when they are, the work is real to the children as never before.

Each unit of history work must have its accompanying primary source material. Collections are available for every field of history. If a teacher is in doubt as to where to begin for a collection, Hart's *Source Book*, Postgate's *Revolution*, Scott and Baltzly's *Readings in Modern European History*, and Harley's *Documentary Source Book on International Relations* are suggestions.

There is a place, too, for the historical fiction related to the theme being developed. The history class is the place to unlock the library shelves for children. Introduce them to Byron's *Ode to the Framers of*

*the Frame Bill*, Goldsmith's *Deserted Village*, Dickens' *Hard Times* and Shelley's *Men of England*, all of which belong with the Industrial Revolution, as J. Fennimore Cooper's *Leather Stocking Tales*, Longfellow's *Evangeline*, and Willa Cather's *Shadows on the Rock* belong with the struggle between England and France for the possession of North America.

Historical allusions in the current press and items of the day directly related to the unit being considered give it an added importance. Terms like 'manifest destiny,' 'white man's burden,' 'scrap of paper,' 'open door' are found almost daily in the news. The history work should make them intelligible. This, of course, requires a teacher who keeps informed on the discussions and events of the day, but no one else should be teaching history.

#### 4. Time and Place

All teachers know children must get the time and place sense if history work is to be intelligible and valuable. Yet failure to plan for this is the most common fault of history teaching.

Maps should be used from the time the work begins. This means with the Pilgrims in Grade I; with Heidi, Hans Brinker, and Daniel Boone in Grades III and IV; and from there all the way along. A world map belongs in every classroom, not in the corridor, to be used upon occasion. Children must always see where the story happens; they must also see the location of the present story in relation to that of the last story and to where they live. These lands in the world of later years then become places where the children already have friends.

The "long, long, long time ago" must be made as meaningful as the "far, far away." The fourth-grade child who has just read "Alexander conquered the Greeks and established a great empire" thought it was "long, long ago:—1934, maybe." A time line is an old device, but a useful one. It can be measured to scale on the blackboard back and forth from the Year 1, which children can understand from the Christmas story. Then the Greeks and Romans, Columbus, the Declaration of Independence, and the World War fit more nearly where they belong in the course of world affairs.

If it is 1775 and 1776 that belong in the unit the time sense makes possible the understanding of 1215, 1628, 1689 as parts of the same story. The fact that other countries had revolutions is understandable, too, when France's 1789, South America's 1800-1825, Russia's 1905 and

1917 have both time and place associations. Bastille Day, Bloody Sunday, and the Fourth of July, then, belong in the same general picture. Children must have confidence in their ability to find their way about in their history if they are to enjoy it. Maps and a date line keep them from getting lost, confused, and discouraged.

### III. INTERNATIONAL UNDERSTANDING IS BORN OF GOOD TEACHING

History work in the grades must be planned with vision and courage. Grade lines and subject-matter lines will have to be crossed along with political boundaries. Playgrounds will often become the real 'stages' where the coöperative spirit must come through *experience*. The present-day world shows that preaching is no effective medium for getting understanding. *Vision* means to see the goals 'largely' and clearly, and *courage* means to know varied materials broadly and to use them: to bring them from their libraries, cupboards, and shelves and make them truly 'open' books for children.

Good teaching must build up from the truths of things and must weave back and forth wherever those truths shall lead. It is in the workings of that shuttle that international understanding is born.

## CHAPTER XIII

### HISTORY IN THE SENIOR HIGH SCHOOL

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ERLING M. HUNT  
Associate Professor of History  
Teachers College, Columbia University  
New York, New York

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#### I. RECENT EMPHASIS UPON INTERNATIONALISM

The World War ran true to form in stimulating American nationalism. But the War, the peace settlement, and post-War problems have also been responsible for the development of considerable internationalism in the United States, a development closely reflected in the writings and discussions of high-school history teachers and, to a less extent, in the high-school curriculum.

Russell cites "the alleviation of international prejudice" as a stated aim of history teaching in the United States in 1838, (1)<sup>1</sup> but other such expressions are hard to find. The committees concerned between 1890 and 1911 with the organization of history programs name no such objective. The Commission on the Social Studies, reporting in the War days of 1916, urged the need for developing world-mindedness, but with definite reservations protecting national ideals, national loyalty, and national self-respect. (2) During the past twenty years, however, journals concerned with history teaching have published many articles treating the desirability or the methods of teaching internationalism. (3) Individual teachers or organizations dedicated to peace and good will have inspired peace clubs, special assemblies, and increased attention to current—including international—affairs. (4)

The recent Report of the Commission on the Social Studies endorses this development. "American society operates on a world stage," writes Charles A. Beard in the *Charter for the Social Sciences*, presently adding: "The rights and obligations of the United States in the family of nations, therefore, come clearly within the circle of thought which must be covered by social studies." (5) In an oblique criticism of much

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<sup>1</sup>Numbers refer to references at the end of the chapter.

current practice Beard declares that incidental treatment in a part of some course is quite inadequate; the attitudes involved are essential in national, as well as world, citizenship, and their development must be implicit in all instruction. (6)

## II. PERSISTENCE OF NATIONALISTIC ATTITUDES

These ideals, however, have borne little relation to practice, and less to achievement. Most of our teaching has remained nationalistic. United States history, often required by law, (7) has naturally been the leading course in our high schools. Ancient history long held second place, (8) yielding finally to such protests as appeared in the 1913 (9) and 1916 (10) reports of the Committee on the Social Studies that modern history should not be slighted. Modern history is now frequently taught in the tenth or the eleventh year. (11) In American and European history alike, furthermore, increasing stress has been placed on recent history. Since in modern times the Industrial Revolution has bound nations together, and since in recent times events have made us conscious of interdependence, there has necessarily been increased attention to international relations.

It would be naïve, however, to assume that increased attention to international relations guarantees any increase in international understanding; the study of imperialism and wars can contribute as readily to the continuation as to the elimination of misunderstanding and ill will. More promising, perhaps, is the consideration of the League of Nations, the World Court, peace movements, and disarmament efforts—often with the aid of the benevolent propaganda of the League of Nations Association, which has published material for school use and promoted model League assemblies for high schools as well as colleges, or of other associations that have been interested in teachers if not actively in secondary-school teaching. (12)

## III. SUPERFICIALITY OF CURRENT-EVENTS TEACHING

Another aspect of the tendency to stress recent history is the setting aside of separate class periods, or parts of each period, for 'current events.' (13) The treatment may be systematic or casual—concerned merely with miscellaneous trivialities found in the latest or most available newspaper. Most of the various periodicals now published for school use are so carefully edited that the news may be quite emasculated; even so there is some attention to international affairs, and

there is always the possibility of introducing somewhat more realistic material from newspapers and magazines. The great increase since 1914 in foreign news in the press of great cities, at least, and the inclusion of some foreign news in radio news broadcasts have provided interested teachers and students with opportunities for discussing international events, and with some pertinent information. Unfortunately the discussion has often been superficial; current issues, whether national or international, are apt quickly to overtax the resources of teachers, pupils, and school libraries—a fundamental weakness in instruction both by current events and by problems that has not always been recognized.

The introduction of high-school courses in economics has usually brought at least brief consideration of international trade; textbooks for courses in "Problems of Democracy" may include a section on "Relations with other countries" and a chapter entitled "Promoting international coöperation and good will." (14)

#### IV. MISINTERPRETATION AND WRONG ATTITUDES FREQUENT

As already observed, increased attention to international affairs, past or present, is no guarantee of better understanding. We have long given some attention to Spain in our teaching of United States history. Whether the references have concerned early Spanish colonization, the Armada, the origins of the Monroe Doctrine, or the Spanish-American War, our treatment has been biased, often even contemptuous. (15) We have failed to recognize Spain's achievement in establishing Latin American civilization, and our prejudices tend to carry over in attitudes towards our present Latin American neighbors. Comparable is our fragmentary, but uniformly ungenerous, treatment of Mexico. (16) So, too, generations of Americans have assimilated the hostile accounts about the English long found in textbook narratives of the Revolution and War of 1812 (17)—while the English, whose textbooks have largely ignored these conflicts, have managed to acquire unflattering views of the United States from other sources. While the World War, temporarily at least, modified textbook references to England, the accompanying change in attitude towards Germany left the total achievement in the promotion of good will no greater than before. Nor in general has teaching of the War, of post-War developments in Russia, Germany, Italy, and Japan, of war debts and disarmament efforts, tended to increase respect and sympathetic understanding of foreign peoples, cul-

ture, and institutions. Even discussions of the League of Nations and the World Court need not necessarily do more than emphasize convictions of the teacher, the press, or the community.

It may be observed incidentally that European colonial enterprise is usually discussed in our textbooks either under the heading, or with reference to, 'imperialism'—in one instance a chapter is entitled "How strong nations plundered backward countries in order to obtain natural resources and to create markets in which to sell their goods." Texts in United States history treat "the westward movement," "American expansion"—even "We expand beyond the seas"—and "America becomes a world power," or simply "foreign relations." Some texts in both fields—more often European—employ "the white man's burden," which is polite to the great powers but not flattering to "the burden."

Immigration to the present United States during and since colonial times offers some possibilities for developing appreciation of European strands in American culture. In senior high schools there is now little consideration of the colonial period, but American history courses usually note the coming of the Scotch-Irish, Irish, Germans, Scandinavians, Southern and Eastern Europeans, and the Chinese and Japanese. (18) Mention at best is brief, however, and emphasis tends to be placed on immigrant restriction and the undesirable results of immigration rather than on contributions to American strength and development.

During the past twenty years, then, the amount of information about foreign affairs presented in high schools has increased substantially. How much this has developed international understanding cannot be stated. No doubt peace clubs, special assemblies, carefully directed reading, informed discussion, and intelligent teaching have had effect in a few schools. There is, however, no evidence of any very widespread effort to broaden interests, challenge prejudices, or develop sympathetic insight into the culture and institutions of other lands.

#### V. IMPORTANCE OF SOCIAL AND CULTURAL HISTORY

There has, of course, been a growing emphasis on social and intellectual—on 'cultural'—history, dated usually from the publication of James Harvey Robinson's *The New History* in 1912. (19) This change has proceeded more quietly than the parallel 'fusion' and 'integration' movements in social studies, but the results have been much the same so far as giving attention to society and civilization, and decreasing the

amount of political and military emphasis are concerned. The development of art, literature, and science do not, in their whole sweep at least, constitute national history. Nor are the growth of democracy and the Industrial Revolution national topics, though they have sometimes been so presented in schools. The implications are well summarized in the *Conclusions and Recommendations* of the Commission on the Social Studies:

. . . Education, being concerned with all cultural interests . . . is compelled to bring into its program of instruction the scientific, intellectual, ethical, and aesthetic ideals, discoveries, and manifestations which give underlying unity to the culture of the Western world and are bringing Asia within a common orbit of civilization.

History, on which much of this responsibility rests, must emphasize

. . . changing modes of production and distribution, on the succession of social systems, ways of life, and ethical conceptions, on the development of democratic ideals and practices, on the accumulation and spread of knowledge and learning, on the advance of science, technology and invention . . . (20)

That such instruction has made and will make for sounder understanding of the past and the present cannot be doubted. Study of great periods in the past and of great achievements in other lands should reduce provincial and smug exaggeration of the 'modern' and 'progressive' nature of our own times. But that study of Greek and Italian art, Roman engineering, Hellenistic, medieval, or even modern science, or national literatures other than our own will automatically promote international friendship may be questioned.

## VI. WORLD HISTORY AND WORLD COMMUNITY CONCEPT

The introduction into many high schools of one-, two-, or three-year courses in "World History" indicates some definite effort to develop that sense of the unity of western culture stressed in the *Conclusions and Recommendations*. (21) Moreover, successive textbooks and courses of study give increasing attention to social, economic, and cultural development. The extent to which this has broken down provincialism in widening the outlook and sympathies of pupils cannot be measured; it may well be doubted that the hurried and encyclopaedic one-year course often found in the tenth grade has accomplished much. (22)

In any case, the name 'world history' is subject to challenge, for texts and courses are concerned all but exclusively with western civilization. Even when chapters are included on the ancient Orient and on modern colonial and imperialistic enterprise, there is still no coherent account of development in the Far East, Near East, Latin America, Africa, or Oceanica. This has been pointed out repeatedly, (23) and some efforts have been made to round out the story, but few teachers are equipped to meet demands thus made of them, nor are suitable teaching materials generally accessible. Nevertheless, the Commission on the Social Studies, in sketching the outlines of a secondary-school program in history and the social sciences, names as central theme "the development of mankind and the evolution of human culture," culminating "in the study, through concrete and living materials, of regional geography, of comparative economics, government, and cultural sociology, of the major movements in social thought and action in the modern world, of the most recent developments on the international stage . . ." (24)

It seems safe to predict, in the light of this recommendation, of other recent discussions, and of the practice of a few influential schools, that textbooks and courses of study will continue to expand their consideration of the Far East and quite possibly of other areas even more neglected in the past, and that teaching materials will become available. As this happens, the 'world community' idea that has been often advanced since the World War will come nearer to realization.

The 'world community' concept, building on the 'new' history and an acceptance of the underlying unity of western development and culture, proposes "a history of humanity with the gradual enlargement of community interest and organization as its central theme" (25)—a concept of true world history, both in the sweep of human development and the inclusion of all peoples. This view, clearly formulated by Lord Bryce in 1919, (26) has been repeatedly advanced since, (27) and still presents the broadest and most promising—and the most difficult—program for the development in secondary schools of international understanding.

## VII. THE BROADENING CONCEPT OF HISTORY

It is apparent that during the past twenty years many thoughtful teachers have given attention to the development of international understanding through high-school courses, and that much information

essential to such understanding is now included in the curriculum. More is still needed, but the process of expansion is not ended. That the inclusion of more information has changed attitudes is not clear, nor is it clear that emotional response—the development of good will—is a necessary consequence, though it should be possible to eliminate some prejudice and provincialism by modifying textbook and classroom treatment of Spain, Mexico, and other topics already noted. The superficiality of much current treatment of international affairs—past or present—is one of the patent weaknesses of our teaching. It is possible that occasional sentimental treatment, amounting to propaganda, is, in spite of good intentions, another weakness. But the now broadening concept of history—or social studies—the acceptance of the unity of western civilization, and the spread of the world-community idea constitute substantial gains. We can at least hope that we may sometime achieve that ideal history and social science curriculum described by Henry Johnson in the statement that hangs on the wall of the history classroom in one great teacher training institution:

The enduring things in the long story of human development, told without provincial prejudice, embracing all peoples and all lands, leading to, but not led by, the fleeting present—a world history one and essentially the same for all the schools of the world and studied by all the children of the world. (28)

#### FOOTNOTE REFERENCES

- (1) William F. Russell. "The early teaching of history in secondary schools." *History Teachers Magazine*, 5: September, 1914, 206. No other such statements are cited by Russell or, for the period to 1920, by Rolla Milton Tryon in his *Social Sciences as School Subjects*. (Report of the Commission on Social Studies, American Historical Association. Part XI. Charles Scribner's Sons: New York, 1935, 541 pp.)
- (2) Bureau of Education, *Bulletin*, 1916, No. 28, *The Social Studies in Secondary Education*, p. 9. (Department of the Interior, Government Printing Office: Washington, D. C., 1916, 63 pp.) See also the "Report of the Committee on History and Education for Citizenship." *Historical Outlook*, 12: March, 1921, 87-97.
- (3) See *The Historical Outlook*, several articles of which are cited below, and the *Proceedings* of the Association of History Teachers of the Middle States and Maryland, the programs of which have given considerable attention to international relations since 1916, especially since 1919. See Tryon, *op. cit.*, p. 93, for a statement of specific values claimed.

Some points are developed further in the following: Jessie C. Evans, "The teaching of international relations through world history." *Historical Outlook*, 14:



## CHAPTER XIV

### GEOGRAPHY

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DERWENT WHITTLESEY

Associate Professor of Geography, Harvard University  
Cambridge, Massachusetts

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#### I. THE SCOPE OF GEOGRAPHY

As the reading of history should make a denizen of the ages, so the study of geography is heaven-born to create a citizen of the world. After the basic techniques—the ‘three R’s’—geography has long stood among the first subjects to be taken up in school. This is so natural as to seem inevitable. The Earth has always been to humanity the Great Mother, and geography seeks to comprehend the infinitely varied correlation between peoples and their habitats. The patterns of fields and hills, the courses of ships borne on rivers and straits, the tracings of miners’ burrows among veins of ore, the disposition of fat commercial cities in the midst of peaceful plains and hardy villages perched on hill-tops for defense—all these and many more designs for living on the Earth are starting-points in the study of geography.

#### II. MAN IN RELATION TO HIS ENVIRONMENT

A youngster brought up in a river-bend town where the business district perches on a bit of flat ground well above the river and is separated from the still higher residential district by stiff hills becomes a more understanding citizen when he sees that his city has outstripped the neighboring villages not because its inhabitants were extra smart, but only because of that favorable bit of alluvial terrace, standing flood-free but close above the deep channel of the river. He further widens his horizon when he learns that his home town is not unique, but has its counterpart on every navigable stream, whether the inhabitants are North Americans, Chinese, or Amazon Indians; whether the place is a continental metropolis, a provincial capital, or a thatched village.

##### 1. Human Effort Recognized

Not long ago I was traversing Wisconsin on a through train. Behind me sat two gentlewomen whose conversation betrayed an uncommon

interest in the passing scene. The train left the comfortable farm houses, the huge barns, the well-tilled fields on fertile glacial till derived from limestones, and worked its way across the wastes where pitiful little unpainted houses stand among fantastically shaped remnants of sandstone, and patches of misprized grains fight unevenly for life among the fire-scarred remnants of straggling pines that once hid the thriftless, sandy soil. After a long pause, apparently devoted to the landscape, one said with feeling, "How *can* people be so shiftless? You wouldn't suppose we were in our home state." To which the other answered more than a bit self-righteously, "You wouldn't see anything so disgusting as this in *our* part of Wisconsin." These ladies were getting a lesson in field geography, but unluckily, they hadn't the training to put man and his habitat in their right relation to each other. A poverty-stricken countryside meant to them reprehensible human failure, instead of an uphill and perhaps gallant struggle against almost overwhelming natural odds.

No one who understands the diversity of natural habitats can fail to look with sympathetic eyes upon any human effort to adjust modes of living to the climate, landforms, location, and resources, and to alter these natural conditions so as to make them better suited to human wants. Clear mistakes, such as overgrazing or tillage that lays soil open to excessive erosion, are seen, not as wilful human folly, but as maladjustments calling for individual enlightenment or for improvements in the social order.

## 2. Problems of Other Regions and Nations Appreciated

Geography, then, makes of its students more comprehending citizens of their states and their nation. A country like ours, continental in size and diversity, cannot hope to persist unless the citizens of every distinct region recognize that their problems are only partially shared by fellow-citizens in the other regions. The Panama Canal cannot conceivably interest people of the Great Lakes region so much as the St. Lawrence Waterway does, although it is bound to interest Californians a great deal more.

It is but a short step from an appreciation of other regions within our own state or nation to an understanding recognition of the problems of foreigners. It is hard for us to break through the barrier of a foreign language, but the human habitat is a universal language, easily understood by anyone who has learned to read the landscape of his home-

land. Some regions are parallels of our own: devastating earthquakes occur more commonly both in California and in Sicily than in other parts of the United States and Italy because these two sections are regions of contemporary mountain building, in contrast to the more ancient and more stable mountains of other parts of these countries. Other regions contrast sharply with the homeland: China is rifted by political dissension while the United States, about equal in size and even more diverse in natural endowment, is unified, because we had the good fortune to settle our land in an age of fast and fixed rail and road transportation, whereas China has from remotest antiquity been held together only by the dissoluble bond of fluctuating streams and laboriously maintained canals. To cite another instance: peace comes naturally to us, the overwhelmingly dominant nation of the Americas, with even yet a grand residue of unused resources; it comes hard to Europe where several nations almost equal in power, each in desperate need of all the resources it can lay hands upon, strive endlessly for unattainable dominance. Simple justice ceases to be simple in the face of inexorable need.

### 3. Ethics of People's Behavior Interpreted

The student of geography becomes aware that even ethics is intimately bound up with environment. For example, the nomads of the deserts of Asia and North Africa find it hard to accept an ethical code that keeps them from raiding neighboring dwellers in oases, but they are the first to put to death a man who steals horse or camel, the animal that may stand between its rightful owner and death from thirst. The 'vigilantes' of our arid cowboy West a generation or two ago lynched horse thieves just as the Khirghiz of Turkestan are wont to do—and for the same reason. Questions of geographic ethics are practical policies for us today as well as for nomads of the desert and for our forefathers. The levy of a new tariff can destroy a costly investment in foreign factories or dislocate the agricultural structure of some hard-working foreign peasantry. Shall such a tariff be enacted into law, notwithstanding the burdens it adds to other peoples' lives? Cotton can be made into clothing or smokeless powder; cacao beans into nourishing food or nitro-glycerine explosives. Shall a neutral government in wartime ship such chameleon commodities as these? The answer may vary with the case. But by the method of geography—comparing different people who occupy similar habitats, the youthful mind will recognize a

common bond of humanity, even beneath the masque of 'foreignness,' and discover a sane basis for his own acts as a citizen of one of the 'great powers.'

#### 4. Life of Mankind Explained by His Environment

That each people has to make choices in exercising its rights of citizenship, emphasizes that alternative adaptations between man and his habitat are nearly always possible. The earth does not rigidly control modes of life. Nature presents humanity with the frame and the skeins, leaving each group of people to weave the tapestry of its own destiny *within the limitations set by their environment*. Similar places may be very differently occupied and used. The boy or girl who sees from maps that Mannheim, Germany, occupies a locale and a site very like that of Sacramento, California, learns that many residents of Mannheim earn their living by engaging in some phase of river trade, a source of income not tapped by the Sacramentans. The pupil compares an Italian peasantry, perched in uncomfortable hilltop villages high above their farms, with the luxurious little farming towns of Californian piedmont plains, but not to the detraction of the Italians. Rather he recognizes that people whose ancestors were forced to build on easily defended eyries in order to protect their homes are unfortunate as compared to the Californian who has never had to face a war more serious than a lawsuit over water rights or land titles.

### III. GEOGRAPHY IN THE CURRICULUM

Geography has long been revered as the mother of the sciences. During the past few centuries sciences treating specific phases of the natural world have set up housekeeping for themselves. This subdividing of earth study was followed in the schools, and a good deal that formerly was listed as geography has marched on in the curriculum, but under new titles. Geography itself has held its place during this epoch of proliferation as the school subject through which most children are introduced to the material world. Freed from the burden of a too comprehensive content, it has become more pointed and more clearly focussed. During the last decade elementary geography has been rewritten. Early lessons stimulate the young imagination with accounts of remote lands and strange peoples. On this foundation is built a systematic survey of the continents, emphasizing the variety of human life in varied habitats. The point of view is that of the intelli-

gent citizen who wishes to know about and understand the whole world as the stage upon which the human drama is enacted.

In the secondary school, geography has not yet come into its birth-right, although in many high schools the subject occupies a place. In some curricula physiography holds over from its heyday. But, like a passing *nova*, it has waned to a faint flicker of the resplendence it shed a generation ago. Since it deals exclusively with physical phenomena, physiography can do nothing to further international understanding.

Commercial geography, today the most widely taught phase of the subject in the secondary schools, is usually offered only to pupils in the Business Course. It has the merit of projecting the main outlines of world trade against the background of an earth of diverse character and manifold resources. Recent textbooks have rejuvenated commercial geography by expanding it into the wider field of economic geography, in which contrasting regions of production are emphasized. The political implications of an interdependent economic world are portentous, but few teachers of commercial geography have the time, and still fewer the training, to point out those implications. As they stand, the textbooks do not directly contribute much to international understanding.

Many teachers believe that the desired appreciation of the other fellow's situation and an understanding of his acts can best be promoted by a study of 'world problems.' This is to say, in slightly more technical words, "political geography." To study critical boundaries, regions in dispute between nations, colonies and hoped-for colonies, will help to make clear why nations act as they do, and will enable the pupil to determine whether the game is worth the candle. Any study of political geography is bound to lead into an investigation of the utilization of the earth's resources. A course in 'world problems' will fail to lay the groundwork for international understanding unless, perhaps combined with economic geography, it is given more emphasis than the half-year course that today comprises the sum total of geography in many high schools. If envisioned as a continuation of the modern textbooks in use in elementary schools, geography in the secondary school can introduce the pupils to nations as human groups organized (a) to occupy specific regions of the earth, and (b) to use the resources that nature has bestowed upon the several countries.

In the American college all the sciences are relatively new, and geography is among the most recent, being an offshoot of geology, and

therefore a grandchild of the mother of the sciences. But during the present century geography has recaptured the humanistic point of view that traditionally has characterized the subject. Today college geography is planted squarely on the foundation of the 'region.' Individual and comparative study of regions, large and small, brings in its train a sympathetic understanding of peoples who occupy every sort of habitat. In the colleges there is also a small but growing interest in political geography—the study of nations and their features as phenomena of the landscape.<sup>1</sup>

#### IV. GEOGRAPHIC KNOWLEDGE INTERPRETS NATURAL PHENOMENA AND WORLD EVENTS

At whatever stage the pupil leaves school, he takes his geography with him into the larger world. The youngster on a vacation trip startles his parents by pointing out interesting geography they overlook. The mature man or woman continues to view the unfolding earth with eager interest. A train or plane ride is not mere inescapable tedium, to be whiled away with books, magazines, or cards, but a fascinating kaleidoscope of fresh scenes. The automobile road ceases to be merely so many miles of good or bad pavement, and becomes the threshold to larger understanding of humanity in its varied habitats. Books of travel, pictures, maps, are more real when placed against a background of the geography learned in school. Items of news about remote regions take on new meaning when they are seen as sparks struck from the unceasing effort of peoples to forge for themselves an earth more to their liking.

The seething cauldron of national ambition is today at white heat. Basic postulates of government are being cast into it, and it is possible that the familiar political world will be metamorphosed into fresh forms. With few exceptions, the nations of today grew up as political expressions of small isolated agricultural regions. It is no wonder that they are now suffering from friction with their neighbors in a world made narrow and uncomfortable by express-train transportation and lightning communication. A world, moreover, in which mining, manufacturing, and a host of specialized professions have come to take their

<sup>1</sup>Derwent Whittlesey. "Political geography: A complex aspect of geography." *Education*, 55: February, 1935, 293-298.

This issue of *Education* has a series of articles on the teaching of geography, including "Geography and international relations," by D. A. Prescott, 268-272.

places alongside the ancient occupations of farmer, priest, and soldier. Must we allow these new forces to tear their way through the fabric of civilized society, unguided, and not even understood? The earth is the stable stage on which the accelerated drama of humanity is being played. The study of geography beyond the elementary school, to the very end of school and college days, holds out one of the brightest hopes for a saner staging of this drama that so vitally concerns us all.



## CHAPTER XV

### GEOGRAPHY IN THE ELEMENTARY AND THE JUNIOR HIGH SCHOOL

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EDITH P. PARKER

Assistant Professor of the Teaching of Geography  
The University of Chicago  
Chicago, Illinois

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#### I. PURPOSE OF THIS ARTICLE

Practically every elementary course of study in geography announces as one of its objectives "the sympathetic understanding of other peoples." In view of the appalling injustice, enormous loss, great human suffering, and other evil results of lack of such understanding, there can be no question as to the worth of this objective. Is it valid, however, to assume that elementary geography contributes notably to the attainment of this end? If so, does geography contribute to the development of this attitude anything that could not be gained equally well through types of experiences that are not geographic? If geography makes a *distinctive* contribution to the sympathetic understanding of other peoples, what specific types of experiences must it provide in order to insure as great a contribution of this kind as is practicable? It is the purpose of this paper to set forth facts and considerations helpful in answering these three questions and to state conclusions that the author has reached therefrom.

#### II. INCIDENTAL LEARNING TENDS TO MISUNDERSTANDING

Human beings seem to be almost instinctively curious about other human beings and their performances. Since this interest is strong and practically universal, it follows that, through mere undirected chance reading, hearing, and seeing, many persons would gather a considerable mass of information about various peoples and places in the world without any study of geography. This does not mean, however, that they would thus gain any sympathetic insight into the problems of living that these peoples face. Witness, for example, many widely travelled persons who return to their homeland with added antipathy to the folk

of other lands. Through such chance experiences one may come to 'feel sorry for' other peoples, but such a feeling is the antithesis of that appreciative understanding that real sympathy signifies. To 'feel with' people involves seeing into the conditions they face, into the problems they meet in facing them, and into their reasons for doing as they do. It is a far cry from 'seeing' to 'seeing into.'

It is normal for human beings to judge others in terms of their own experiences—to look initially upon people whose ways differ from their own as 'strange' or 'queer.' This human tendency is not unfortunate if it can be directed into proper channels toward proper ends. It can be used, helpfully, for example, in prompting 'why' questions about the activities of others; and the correct answering of these questions leads to an understanding of valid reasons for the differences observed. If, however, the tendency in question is not definitely guided into channels leading to worthy ends, it breeds and feeds such undesirable attitudes as blatancy, a false sense of superiority, misunderstanding of other peoples, and sectional and international ill will.

### III. THE CASE FOR GEOGRAPHY AS COMMONLY TAUGHT

In order to prevent or minimize this danger of misjudging others, it is critical for the school curriculum to provide for children abundant practice—not insured by chance learning—in *withholding* judgments of other peoples till they can be made in the light of the more fundamental facts that should have bearing on those judgments. Accordingly, the case for geography as a contributor to sympathetic understanding of other peoples hangs in large part on the question, "Does it train children rigorously to realize the fallacy of most of their judgments of other peoples, to avoid snap judgments about peoples, and to make instead sound judgments based on adequate data?"

#### 1. Kinds of Geography in the Curriculum

Decision concerning the need for geography in the curriculum hinges on what one means by 'geography.' Unfortunately, many teachers and other educators still think of geography wholly or largely as comprised of that mass of descriptive, definitive, locative facts (sprinkled here and there with a reason for heavy rainfall and the like and with a few meaningless generalizations) that filled the geographies of past generations. Much more unfortunately, such material, with recent additions of similar type, still is presented to children as 'geog-

raphy' or as 'geographic parts' of more inclusive courses in most of our classrooms. It may be seen both in its old undisguised form and also dressed in the outer garments of 'projects,' 'activities,' 'units,' and other fashionable educational garb. Many know from hearsay that there now exists a science of elementary geography but really know it only by name. Let us look first at the case as it concerns the antiquated, but common, type of descriptive, locative 'geography.'

## 2. Example of Contorted Impressions

In observing recently a fifth grade in a school reputed to be among the better ones of the country, I found children completing their study of Japan. They were summarizing their impressions in a frieze of pictures for their schoolroom and in stories. Except for the teacher's comment that the Japanese were artistic, there was not one idea expressed in either the frieze, the stories, or the class discussion that did not have the general tone 'poor people.' "They live chiefly on fish, rice, and vegetables." "There are many of them. They are crowded together." "They do a lot of hard work." "They have many mountains." "They wear kimonas and sashes." The frieze bristled with jinrickshas, Buddhas, thwarted trees, Fujiyamas, and other 'oddities.' Not one particle of any understanding of the problems Japanese people face in making their living, not one note of respect, nor one reason for the facts expressed was forthcoming. Yet when I asked the teacher to name the objectives of the work, "Sympathetic understanding of other peoples" was the first one named.

## 3. Example of Unjust Judgments

In working with seventh-grade children in the study of Latin America, I have found it necessary without exception to spend much time trying to lead them to revise the false, unjust judgments they had made about Latin American peoples as a result of their experiences in earlier grades with the story of rubber, introduced long before they possibly could see it in its right perspective. Since Amazon Indians involved in that story were the first and perhaps the only peoples they had met in that general part of the world, children had learned to think of Latin Americans in terms of those folk. They tended, in spite of the mass of objective contrary evidence I presented in pictures and stories, to revert from time to time to their longstanding conviction concerning the general inferiority of all our admirable southern neighbors.

#### 4. Example of Erroneous Damaging Conclusions

Not long ago I saw a junior-high-school group in the midst of a 'combination course' in social science. They were alleged to be doing some thinking about a political situation in France. On the day in question the children supposedly were bringing 'geography' to bear on the question. They parroted facts about 'adequate rainfall,' 'the belt of westerlies,' and the like, which obviously were nothing but words to them and were not used in such a way as to throw any light on the lives of the people involved or on the difficulties they faced. Conclusions were reached that were absurd to anyone who knew these conditions of living and their bearing on the matter under discussion. Accordingly, misunderstanding of the attitudes of these people was obviously and inevitably a major outcome.

In my judgment, experiences of the foregoing types serve chiefly to multiply and augment the *misunderstandings* of other peoples that tend to develop from chance learning experiences. They actually help to lay the basis for sectional and international ill will.

### IV. THE CASE FOR THE SCIENCE OF ELEMENTARY GEOGRAPHY

The case for the science of elementary geography is an entirely different one.

#### 1. Learning to Collect and Use Objective Data

The science is concerned primarily with the uses people are making of their natural resources in their efforts to make a living, and with the ways in which they are overcoming or combating adverse elements in their natural surroundings in order to live as comfortably and well as they can. Children are led to observe for themselves, in pictures which 'bring the country to them,' the kinds of houses in which people live, the kinds of clothing they wear, their means of travel, things in the landscape which show that some of the people are shepherds, farmers, miners, or workers making some other uses of the resources at hand, and other objective evidences of their ways of living. They gather these basic data much as they would in real travel, except that they are guided in such a way as to give special notice to the more significant items that the chance observer might overlook. They are led to note ways in which the work and other activities of the people of the region they are surveying resemble or differ from work and ways of doing in

regions familiar to them. However, the moment they observe such like-nesses and differences, they are led to think at once of *reasons* for them. If they venture a judgment before they have facts in hand on which such judgment should be based, it is made evident to them that they have as yet no grounds for their conclusions. They are then guided in gathering objective data that are fundamental in sound judgment.

## 2. Learning to See through the Eyes of Others

Many of these data can be collected from further observation of the landscape. Assume, for example, that some of the pictures show clearly that the land is arid. In the science of geography, this fact is not treated as an isolated item but in its bearing on the question under discussion. Aridity is a condition that people of this region face in their efforts to make a living. Water is one of the necessities of life. How are these people managing to get along with very little of it? As innumerable questions of this type are raised and answered, children see more and more into the specific problems these people have faced and are facing. They realize that people in their own home locality never have faced some of the problems with which these folk have struggled. If they had, they certainly could have done little or no better, perhaps not so well. By putting themselves into the part of the world they are studying, and by imagining vividly the conditions people there are facing, children begin to share the problems of those people, to think in terms of the environment there, to see things through the eyes of these others, and so to develop real understanding of them and respect for them. Moreover, it is *only* through being metaphorically in the shoes of other people time after time that one comes really to 'feel with' them.

## 3. Learning to Appreciate the Insights of Other Peoples

The essence of science is the use of objective, demonstrable data of given kinds in such a way as to reach sound generalizations. No generalizations based on insufficient data can assuredly be sound. Natural conditions in an area are only one of three types of factors that always are among the reasons for the uses any given people are making of natural resources. The statement, for example, that aridity is *the* reason for irrigation in a given region betrays at once reasoning from insufficient data, for obviously it leaves out of account the credit due to those who devised that irrigation. *Insight* on the part of the irrigators

into the results that could be achieved by devising means of leading water from some natural source to soil of such a nature as to be then productive certainly is as valid a reason as is aridity for irrigation in that region. Aridity, accordingly, is not *the* reason, but at best only *one* reason. It is not in the scope of this discussion to describe in detail the nature of the science of elementary geography. The point to be made here in connection with our theme is that if the insight of peoples into potentialities in the use of natural resources be stressed as one important reason in the explanation of activity after activity that children see in various regions (and it must be stressed if the treatment is scientific), this stress cannot fail to increase children's respect for the possessors of that insight. Comparison of the insight of the Chinese into the use and maintenance of their soil resources for forty centuries and the lack of foresight in that respect on the part of Americans who have allowed, and are allowing, their soil literally to be cut from under them certainly cannot fail to increase respect for the Chinese and sympathetic understanding of them. It tends to bring one to the realization that there is as much for us to get from others in the way of ideas as there is for us to give them.

#### 4. Learning the Significance of Interdependence

This interdependence in the matter of ideas goes hand in hand with interdependence in material ways. From the outset of the study of the science of geography, children repeatedly are given experiences that lead them to feel also this material interdependence. For example, among the reasons for the fact that many shepherds can make a living in a given region are the weavers who demand wool, and the people in turn who use the products of the weavers. No treatment is scientific that does not introduce this third type of factor as well as the insight of the shepherds into potentialities of their region and the natural resources at their command. If this type of factor is introduced concretely and repeatedly, children inevitably come really to see that man does not live 'by himself alone' in any region. As the child's knowledge of the work of man in various regions grows, he realizes in the same way interregional interdependence. Realization of our unavoidable interdependence works in the direction of harmonious intersectional and international relations, even if selfishness be a moving factor in those relations.

## V. CONCLUSIONS

In the light of considerations of which the foregoing are samples, the writer holds the following conclusions:

### 1. The Science of Elementary Geography Can Contribute to International Understanding

First, the *science* of elementary geography contributes without fail and in large measure to those understandings and attitudes that are the bases of just, harmonious relations between peoples of different countries and of different sections within a country.

Second, there are no experiences that, if substituted for the experiences provided by this science, can accomplish the same valuable ends so effectively.

Third, the body of geographic experiences requisite to the attainment of these ends in as great a degree as is practicable at the elementary-school and junior-high-school levels is that body of carefully organized and graded experiences which constitutes the elementary science of geography.

Fourth, and finally, it is entirely practicable to provide these experiences, and they are being provided in a minority of our schools.

### 2. Responsibility for Failure

On the other hand, failure to provide the experiences we recommend is widespread; yet there is no alternative between providing requisite basic experiences and failing to reach the worthy objectives avowed. Responsibility for such failure carries with it responsibility for the evil effects of gross misunderstandings on the part of children, which are really preventable; and ultimately, such responsibility rests chiefly with those educators who fail to recognize the real situation and hope to reach their avowed ends without providing the only means of so doing.

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## CHAPTER XVI

### GEOGRAPHY IN THE SENIOR HIGH SCHOOL

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R. H. WHITBECK

Professor of Geography, University of Wisconsin  
Madison, Wisconsin

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#### I. TYPES AND ASPECTS OF GEOGRAPHY

The subject matter of geography may be broadly divided into two types—physical and human geography. Obviously, the type with which this discussion deals is human geography, which has several aspects. The ones with which we are here concerned are mainly the economic and political aspects of the subject, which may be called politico-economic geography. This aspect deals with countries, nations, and peoples. Natural geographical regions may be employed, but the appropriate units of study in this discussion are countries, for it is between countries or peoples that understanding or misunderstanding develops.

A number of years ago three leading American geographers collaborated in writing a textbook of geography, in the preface of which they say: "This book has been written with the belief that the chief object in teaching geography should be the preparation for citizenship."<sup>1</sup> Perhaps all geographers would not accept this statement, but many would. Others would say that the same statement could apply to several school subjects, and that geography is not unique in this particular. I believe geography is somewhat distinctive in its suitability for teaching citizenship, both national and international.

#### II. THE OBJECTIVE IS UNDERSTANDING, NOT PROPAGANDA

We must agree at the outset that our purpose in promoting understanding and good will between nations as one result of the teaching of geography does not mean that geography is to be used for purposes of propaganda. It is the contention of this paper that, without distorting

<sup>1</sup>Rollin D. Salisbury, Harlan H. Barrows, and Walter S. Tower. *Elements of Geography*. (Henry Holt and Company: New York, 1912, 616 pp.)

its usual content, school geography may be employed effectively in promoting international understanding and friendship. It is true that a teacher who conscientiously aims to utilize geography to develop good will will give to her teaching a certain slant that at times may place the emphasis more upon considerations of international good will than upon purely geographical content. Undoubtedly if geography is to yield its best results in improving international relations, the teacher must, in a measure at least, shape her teaching to that end. This will be objected to by some teachers, who will maintain that geography should be taught for its value as knowledge and that the informational content should not be colored to suit any extraneous end, no matter how worthy. It is my belief that, without warping the subject at all, geography may help to lay the foundations of a knowledge of countries that is essential if understanding and good will are to be promoted.

### III. ILLUSTRATIONS

#### 1. American-Japanese Relations

To illustrate this point, let us take Japan. For a number of years there has been a degree of ill feeling existing between Japan and us. This feeling has never reached a really dangerous point, but it has approached it. How can the teaching of the geography of Japan in American schools help to improve the relations between these two countries? First, consider the great discrepancy in the size of the two countries. Japan, proper, is not so large as one of our states, like California, and only 16 percent of its land is under cultivation; not very much more can be devoted to crops. On an average, each person in California has four acres of land at his disposal; in Japan, sixteen persons must live off four acres of land. We have many states, any one of which has more agricultural land than the whole empire of Japan, not including, of course, the holdings that Japan has or claims on the continent of Asia.

The three minerals of most vital concern to a nation are coal, iron, and petroleum. The United States has half the coal of the world, mines from 30 to 40 percent of all the iron that is mined in the world annually, and produces more petroleum than all the rest of the world; Japan has coal enough for only a few decades, very limited supplies of petroleum, and practically no iron ore. The difference between the mineral resources of the two nations is astounding when one thinks of these two countries being matched in military conflict.

Japan is on the whole a country of poor people. The national income is small, scarcely one-tenth that of the United States. The Japanese working people labor long and industriously for very small wages. Their plane of living is very low, whereas hundreds of thousands of American working men have automobiles, radios, and telephones—luxuries possessed by only a small well-to-do class in Japan.

Certain conditions are favorable to friendliness between the two countries: for example, the United States is a great exporter of raw cotton and Japan is one of its best customers for this commodity. On the other hand, Japan's greatest export is raw silk and the United States is by far the largest buyer of this. Thus, two of Japan's chief industries, cotton manufacturing and raw silk production, are vitally connected with her trade with the United States and this condition undoubtedly exerts an influence for peaceful relations.

Another element that has entered into the situation is the suspicion harbored by the Japanese regarding our real purpose in holding the Philippine Islands. Japan has always feared that we were holding those islands to strengthen our military position in the Orient against her. Now that the Philippines have a promise of independence at a fixed date, Japan's cause for anxiety on this score may be lessened. Our military and naval preparations in the Hawaiian Islands are looked upon by Japan as being directed against her, for there is no other Oriental power with whom war with the United States is at all likely.

When all these matters are considered, it is not strange that Japan fears war with the United States. Obviously, a teacher of geography can use these and other geographical facts to account for the attitude of distrust that persists between the two nations, and he can, if he wishes, engender an attitude of mind in his pupils more friendly than that which generally prevails in this country. It is safe to say that our feeling toward the Japanese would improve if we were thoroughly informed on the economic geography of Japan.

## 2. Racial Antagonisms

One very serious obstacle in the way of friendly relations between ourselves and certain other peoples is the color question. The white race in general, and the whites of the United States in particular, believe that the white race is inherently superior to any colored race. We refuse to admit any equality of races or even to consider the matter impartially. As long as this attitude continues, it is doubtful whether

even the best instruction in the schools will correct this unfavorable condition. As long as our schoolboys refer to foreigners as "chinks," "wops," "dagoes," and "greasers," the seeds of racial antagonism are being sown. Perhaps the geography class is as good a place as any for the teacher to try to remove this spirit of racial contempt on the part of American youth.

### 3. Relations of Argentina and Brazil

Another example of the way in which the study of geography may improve understanding is found in the case of Brazil and Argentina. For many years the friendship between Brazil and the United States has been warm and genuine. Our relations with Argentina have been less so. During the World War, as soon as the United States declared war against Germany, Brazil followed and declared her intention of coöperating fully with the United States and the Allies. Argentina, on the other hand, took an equivocal attitude and during the remainder of the War it was not clear whether Argentina was pro-Ally or pro-German.

What is the cause of the difference between our relations with these two countries? It is partly a matter of climate and trade. Brazil is a tropical country and produces a number of important products of which we are large purchasers. Coffee, cacao, and formerly rubber, are commodities that we buy extensively from Brazil, mainly because Brazil's characteristic products are unlike ours. Argentina, however, is a temperate-zone country and produces about the same major products that we produce, particularly wheat, corn, meat, hides, wool, and flax. While we purchase some of these from Argentina, our purchases are usually not heavy. On the other hand, Argentina is a large buyer of certain things that we can and do supply, such as automobiles, farming and other machinery, petroleum products, wood products, and general manufactures. Thus our trade with Brazil is highly favorable to Brazil, but our trade with Argentina is much less favorable to Argentina and more favorable to ourselves. Understanding the commercial geography involved in this situation largely explains the difference in the relations between us and the two largest nations in South America.

### 4. American Relations to Canada and Mexico

Perhaps one more example will suffice. On our northern boundary is our neighbor, Canada, and on our southern boundary is our neighbor,

Mexico. Our relations with these two countries during the past century have been very different.

For a hundred years we have lived just across a boundary line from Canada without war, without even a serious misunderstanding. Our roads and railroads cross and recross the international boundary almost as freely as they cross state boundaries or provincial boundaries. Hundreds of American manufacturers have built branch factories in Canada. We both utilize the Great Lakes and their connecting channels, the Welland and the St. Lawrence Canals, with practically equal freedom, and we are considering the spending of hundreds of millions of dollars in improving the St. Lawrence Waterway, a large part of which improvement will be in Canada. We divide the water power of Niagara and each nation uses its part without disagreement. Our foreign trade with Canada is exceeded only by Great Britain's in annual value, and this in spite of the fact that Canada has a population less than that of our state of New York. We have invested upwards of a billion dollars in Canadian enterprises with the same confidence that we invest at home. These friendly relations between two countries are an illustration of what ought to exist between all nations, but which unfortunately exists scarcely anywhere else.

On our southern boundary is Mexico, with whom we frequently have misunderstandings, and with whom our relations are frequently strained. Our financial relations with Mexico are far from satisfactory. We have engaged in one war with Mexico, and as a result took half of her territory and annexed it to our own national domain.

Why this marked difference between our relations with Canada and our relations with Mexico? It certainly is partly a matter of understanding versus misunderstanding. Canadians and Americans speak the same language, have a similar cultural and political heritage, and in scores of other ways Canadians are more similar than dissimilar to people of the United States. All this makes for better understanding and better relations. Well may the geography teacher point out this difference and its consequences. It may not be geography so much as it is political science, but it is close to geography, if not actually included within its scope.

#### IV. INTEREST IN OTHER PEOPLES

Another way in which instruction in geography may help to promote good relations is in the interest in travel that geographical studies

tend to inspire. Many a school boy or girl, after studying an interesting country, says: "As soon as I am able, I am going to visit that country and see for myself some of the people and things about which we have studied." Geography is suited by its very nature to the stimulation of interest in foreign lands and foreign peoples. This interest leads to travel, and travel leads to better understanding. Nearly every traveller who returns from a foreign land brings back with him a friendly feeling toward the people whose country he has visited. He has usually found them courteous, considerate, and generous. They have gone out of their way to do him favors. It is noteworthy how strongly this friendly attitude may be developed through travel; rarely does one encounter a person who has travelled extensively who is not more broad-minded, more tolerant, and more sympathetic toward foreign peoples. Insofar as geography encourages travel, it broadens this understanding and friendship.

There is an organization in this country known as "The Committee on Cultural Relations with Latin America." This Committee, which has a salaried director, organizes each year a travelling seminar composed of twenty-five to fifty people who visit Latin American countries, particularly Mexico and Guatemala, listening to lectures, meeting people, seeing the life of the country, and almost invariably returning home voicing the praises of the people whom they have visited. Every one of these persons becomes an influence for international good will, particularly with Latin America.

#### V. THE RÔLE OF THE TEACHER

When all is said and done, how far can the school instruction in geography actually attain tangible and important results in the direction of better international understanding? It must be granted that as our courses of study are now constructed, and as our teachers are now trained, not very much of this good will can be expected to arise from the school instruction in geography. Teachers have not been trained to think of geography in this way. Many are not interested in geography teaching and are doing it only because they are called upon to teach the subject; they do not regard themselves as specialists or even as being well-grounded in a knowledge of the countries and peoples of the world. The ideal condition that conceivably might exist hardly does exist at the present time. It will be admitted that geography instruction can, if directed to that end, do a good deal to improve the attitude of

mind of high-school pupils toward foreign peoples, but we cannot expect very much in this direction until parents and children are better informed than they now are. As we have said in an earlier paragraph, geography should not be warped out of its traditional educational purpose in order to promote this intangible matter of good will. Instruction in geography can do something to improve the next generation's attitude, but overmuch must not be expected of this, or any other, branch of study.



## CHAPTER XVII

### SOCIAL STUDIES IN THE SENIOR HIGH SCHOOL

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W. G. KIMMEL

Formerly Editor, *The Social Studies*, and Associate in Civic Education  
Teachers College, Columbia University  
New York, New York

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In the consideration of so large a subject as instruction in international affairs, it is necessary to confine one's attention only to certain phases. Accordingly the purpose here is to indicate briefly contributions that the social studies other than history may make to the understanding of current world affairs, to portray certain methods and devices that may be used to advantage, and to sketch the possibilities of extra-curricular and community activities in the fostering of more amicable relations between nations based upon a greater degree of understanding and sympathetic insight.

#### I. TWO POINTS OF VIEW IN THE SELECTION OF CONTENT

In general, two points of view are evident with respect to the selection and organization of content dealing with international relations: (a) the organization of separate courses in which the primary focus in organization is in terms of materials dealing with international relations, and (b) emphasis on international aspects and materials in the regular courses in the social-studies programs in terms of objectives, values in content, social trends, and present and future needs of pupils. Examples of the first point of view are found in the Kansas course, (1)<sup>1</sup> and in similar elective courses in an increasing number of cities, frequently taught by one teacher in only one school in a given city. Other examples are found, especially in high schools in the Pacific Coast cities, in courses in Pan-Pacific history, Pacific-Rim history, and in the history and geography of Latin America and South America.

The second point of view is exemplified in special units or topics in the usual social-studies courses or in the stress upon international

<sup>1</sup>Numbers in parentheses refer to footnote references at the end of the chapter.

understanding in the series of objectives that is supposed to influence the selection and organization of content. The two-semester, elective course for the twelfth grade in "National and World Problems" in Washington, D. C., (2) represents an attempt to study certain of our national problems in a world setting, in line with the third of three general objectives for the entire social-studies program, "To impart to them [the pupils] an understanding of the place of this country in the family of nations." The experience of the Rochester, New York, schools in adaptations of materials to bring out their implications for better understanding of other peoples and their problems has been described elsewhere. (3) In the realm of recommendations intended to help re-focus programs and courses in line with this objective, Wilson (4) and many others have offered suggestions.

## II. NEED OF REVISION OF COURSES

In general, however, courses in the social studies other than history reveal the need of considerable reworking if they are to present realistically phases of the background and more immediate aspects of international affairs. There is frequent evidence of cultural lag and of the ease with which content becomes frozen in conventional molds. In a large number of courses in community civics in which some attention is given to the structure of local, state, and national government, one looks in vain for the inclusion of the next step in terms of international organization. In the consideration of agencies for the promotion of better health, it is unusual for this important phase of the activities of the League of Nations to be mentioned. In the treatment of the relations between employers and employees in the course in 'Problems of Democracy,' the important work of the International Labor Organization is mentioned only infrequently.

Courses in government, likewise, at the senior-high-school level are usually confined to local, state, and federal government in the United States; they do not usually include comparative data that would make them more significant for pupils. In economics, it is the unique course that includes international trade, international exchange, or tariffs, quotas, bounties, and other mechanisms of economic nationalism. (5) Courses in sociology are only infrequently concerned with the folkways and mores of different peoples and even of regional groups within a given nation. The significance of nationalism in terms of ideology, symbolism, and patterns of action in relation to social organization and

social conflict is seldom included in courses of study. Courses in 'Modern Problems,' with certain exceptions, are focused mainly upon internal problems of the United States, without due attention to the extent to which international situations impinge upon national pressures and situations.

In short, while certain courses of study are forward-looking with respect to sensitivity to international aspects, the possibilities have scarcely been tapped in terms of a penetrating view of the potential values of the social studies in the contemporary world. Furthermore, fundamental relationships that cut across the conventional boundaries between courses are not usually followed through in the organization of courses. Tariff history in abbreviated form, for example, may be included in United States history, yet omitted in relation to current pressure groups operating behind the scenes in Congress as well as in relation to economic nationalism, standards of living, and wage scales in courses in economics. The ramifications of nationalism, imperialism, and economic nationalism in terms of interpenetration of the labyrinth of economic, social, and political arrangements can hardly be compressed into the series of simple, isolated patterns found in many courses of study. When individuals who are tangled up at present in the verbal battles over fusion-unified-integrated versus separate-subject courses begin to dig deeply and persistently into content and basic relationships in content, they may be surprised to find patterns of organization that may show up the futility of their present sham battles fought on a papier-maché verbal structure rather than on a solid terrain.

### III. BASIC CONSIDERATIONS

Certain basic points of view seem essential if the social studies are to contribute to the greatest extent possible in the furtherance of a better understanding of international relations. (6) Some of these are set forth in a rather arbitrary manner, with the additional statement that they are focused necessarily on some controversial elements.

#### 1. Need of Factual Information

The frame of reference for any course of study should be sufficiently broad and deep in relation to the intellectual and social maturity of pupils to bring out the implications of the materials for better international understanding consonant with basic values in the social stud-

ies. The objective need not be immediate or direct. The reading of several good books dealing with the life, customs, and work of other peoples by pupils in the middle and upper grades may yield more of ultimate values as well as backgrounds for later and more complex understanding than immediate emotional attachments gained through dressing of dolls or writing of letters to promote world friendship. In other words, a respectable body of facts and information must ever be basic to the building of any lasting judgments, attitudes, and understanding. (7)

The position taken here is that current emphasis upon emotional attachments and mass responses in terms of so-called 'world friendship' and better feeling between children and youth of different countries, unless grounded and anchored in authentic, sound, and liberal amounts of basic information, is likely to be ephemeral, meaningless, and quickly forgotten. Such approaches, moreover, may apparently be turned just as easily into reverse feelings and emotions when the propaganda machines begin to change the pictures in grinding out their grisly grist immediately before another war. Evangelical reform methods of promoting world peace seem to evaporate easily when the symbols are reversed and they are confronted by the grim realities of conflicting patterns of action buttressed by aroused peoples. What seems to be needed, on the contrary, is a clear understanding of the fact that basic motivations among peoples with respect to work and play and the like are not markedly different; that patterns of conflicts between peoples may be subjected to legal means of adjudication through some form of international organization; that such settlements will necessarily be made only on the basis of compromises; that the rule of law is an elusive phenomenon, especially when some nations feel they have more to gain by other means; that in a modern war conducted by means of the exploitation of the latest developments of science, invention, and technology, no nation in the long run ever wins. A realistic study of the basic causes of war in terms of economic and financial implications, as well as of the forces that prevent amicable adjustments of difficulties between nations, also seems imperative.

## 2. Mass Responses

Another series of factors that seem to demand attention is found in the relation between levels of intelligence and instruction in world affairs in the schools. While these relations are largely unexplored at

present, evidence assembled by Eckert and Mills (8) and others indicates that internationally-minded pupils, as revealed by tests at the secondary-school level, are superior in general scholastic ability and achievement to those who are nationally-minded. Home backgrounds, however, with the exception of religious affiliations and the educational status of older brothers and sisters, seem to be unrelated to the development of international-mindedness, according to these authors. If data for other regions and groups of pupils corroborate these data, as one may expect, a realistic approach—keeping in mind available evidence on intelligence levels of the school population—would seem to reveal great possibilities for the capable pupils. But what shall be done for the less capable pupils who respond readily to influences of an extreme nationalistic outlook? Shall we plan to influence them by mass responses to emotionalized symbols, keeping in mind the ease with which symbols may be changed? Can such mass responses be used to build up resistance to other influences, such as some of the more pernicious newspapers? Answers to these baffling questions are not now available, but the dangers implied are ever present.

### 3. Adult Education, an Important Factor

A final factor of great potential importance in relation to the promotion of a better understanding of world affairs and the possibilities of world peace is adult education. At best, the purpose of instruction in this area at the secondary-school level is a general understanding, not the training of specialists in international relations. In this connection it is important that such instruction be so challenging and vital that capable pupils, at least, who will not pursue a formal schooling beyond the secondary-school level, will have gained sufficient impetus to continue such interest through participation in different types of adult education groups. With these possibilities in the process of fruition, the focus of secondary-school instruction in international affairs becomes less specialized but none the less anchored in a command of facts about realistic situations, both historical and contemporaneous. The possibilities here are largely unexplored at the present time.

## IV. TECHNIQUES AND PROCEDURES

In the consideration of techniques and procedures in instruction involving international relations and their implications, attention will be centered first on the classroom situation in the social studies other than

history, followed by brief mention of the larger school and community situations.

### 1. Present Inadequacy

In general, stress in this country in the education of teachers is placed upon general methods, with less attention given to the forging of methods and techniques peculiar to instruction in the social studies and in line with the basic methodology of the social sciences. A survey of the pedagogical literature dealing with instruction in international affairs and world peace at the secondary-school level reveals a large amount of general material couched usually in terms of wish-fulfillment; it includes many hints as to the organization of content, combined with few attempts to select and organize that content in a systematic manner. (9) In all, there is a paucity of suggestions concerning methods, techniques, and devices. The courses of study, likewise, furnish few suggestions. The suggestions that follow are drawn largely from the experience of competent teachers and from the writer's visits to schools, as well as from his own classroom experience. They are for the most part preliminary suggestions, not developed in detail because of limitations of space.

### 2. Laboratory Procedures

Assuming a classroom equipped to a greater or less extent with books and other materials for study and other operations, pupils will be concerned primarily with the gathering of facts and points of view from widely scattered sources. The classroom library will form the nucleus of a working collection of books, supplemented by the additional resources of the school library and other library facilities, if any, in the community. Materials dealing with international affairs as separate courses or in terms of their implications for courses in civics, economics, sociology, and modern problems are usually scattered. The assembling of such materials accordingly becomes both a concern in method for the teacher and an important consideration in methods of study for pupils, which involves discrimination in selection, willingness to discard materials, and the application of the usual canons of worth and authenticity in determining relative values in content.

When the number of titles is limited and duplication is impossible, individual and small-group assignments for reading and for other types of exercises, noted hereafter, may be made. Topical assignments may

be given, involving the designation of individuals or small groups to assume responsibility for facts and materials for the topic on particular countries. In courses in advanced civics, comparative materials for the principal countries may be brought before the group by the assignment of certain pupils to assume responsibility for facts on the government of Great Britain, France, Germany, and other countries, in the same way as the topics and areas of the government of the United States are assigned to the entire group. The same procedure may be used in economics for gathering facts for different countries on the patterns and effects of economic nationalism, international trade, production, and the like.

The analysis and synthesis of materials is a major phase of laboratory procedure. It involves the preparation of guidance outlines for further study, topical outlines of important facts, and analytical outline summaries near the completion of study of particular subjects or units, all of which should show relationships between facts and materials by utilization of coördinate and subordinate symbols in outlining. Different types of outlines serve not only as indicators of the relative mastery of materials by pupils but also as aids and guides for oral and written presentation of facts and materials, for special individual and group reports on special assignments and topics, for oral and written interpretations of materials and relationships, and for numerous other uses.

*a. Visual Aids.* The preparation of charts, graphs, and pictograms represents one of the most important types of exercises, especially in social studies other than history. Such visual aids enable pupils to present facts and figures in manageable form so as to reveal relationships between series of facts and data, to focus attention upon significant relationships not always apprehended in written discourse and exposition, and to serve as measures of the power of pupils to explain and to interpret relationships revealed through such visual aids.<sup>2</sup> Newspapers, pamphlets, magazines, and works increasingly portray such visual aids; (10) the mastery of techniques for the development and interpretation of such materials becomes one of the essential skills in the social studies. Thus the presentation by pupils of tabular views of materials of many different types serves not only to test the mastery of materials

<sup>2</sup>Teachers, however, should always remember that such visual aids are abstract, not concrete, forms of presentation.

but also to provide portions of the learning materials used by later groups of pupils. Each subsequent group can also bring certain types of data down to date in the form of progressive charts and tabular views. Thus pupils may be expected to make contributions of a permanent character.

*b. Maps.* Maps of diverse types are essential as laboratory equipment in order to provide for an understanding of the environmental setting in relation to other sorts of data and to bring out important space relationships. In many instances the tabular views may be superimposed on outline and other kinds of maps. (11) The uses to which maps may be put in the social studies other than history are limited only by the type of course, the intellectual maturity of pupils, and the ingenuity, constructive imagination, and resourcefulness of the teacher.

### 3. Classroom and Recitation Procedures

In schools lacking in library facilities, flexible equipment, and flexible classrooms, many of the items, such as assignments and materials, just briefly described can be used to advantage in the usual recitation procedures. The major consideration is agreement on the part of both teacher and principal that the daily procedure be flexible rather than limited to question-and-answer reproduction and elaboration of materials in one textbook. Foresight in planning, care in adequate assignments, allotment of time for conferences with individuals and small groups of pupils, adequate provision for directed study on the part of pupils, and plenty of time for recitation after the pupils have gained a command of materials are essentials for the successful operation of such a plan. (12)

## V. EXTRA-CURRICULAR ACTIVITIES

In addition to the study of international affairs in the classroom, many opportunities for further study are afforded in the school and community. Some of these, mentioned briefly, are:

### 1. International Relations Clubs

In the senior high school an international relations club may contribute in a variety of ways to stimulate an interest in international affairs. Activities may well include further exploration of topics and problems treated briefly in the classroom, stated reports on a series of designated topics or problems, systematic consideration of important

events in national and international affairs, arrangements for special speakers, planning for special assembly programs for the entire school. Membership in such clubs should be limited to a small number of pupils with genuine interests and intellectual competence in this area. The sponsor should possess a wide and deep grasp of materials, a flexible and realistic approach, and an interest in the preferences and problems of students. Every effort should be made to differentiate between classroom procedures and the activities of the club; the latter should not be merely an extension and elaboration of the former.

## 2. Assembly Programs

On important days and in line with outstanding current happenings, assembly programs in an increasing number of schools are devoted to topics and problems of international significance. In schools with international relations clubs, these sponsor the assembly programs; members of these sponsoring clubs address the assembly, or outside speakers are engaged to do so by the clubs. They handle the publicity and other details. In schools without such clubs, such activities are occasionally handled by interested teachers.

## 3. League of Nations Assemblies

A departure from the usual school procedures is found in an increasing number of secondary schools. Patterned apparently in part after the assemblies of college students held in the Eastern area each year for a decade, secondary-school assemblies are somewhat more abbreviated in character. Many use the plan suggested by the League of Nations Association. (13) In some assemblies, pupils from all secondary schools in the city or in a certain region participate; other assemblies are attended by representatives of many other schools as observers. Regardless of the form and participants, preparation for the assembly affords a stimulus to study and lends reality to the educational situation.

## 4. World Friendship Leagues

In addition to the activities centered on world affairs in particular schools, there has been a growing interest in organizations intended to promote contacts between the youth of different countries. On the Pacific Coast especially, the World Friendship League has been active in the form of conferences, conventions, and meetings. (14) The Pan

American League, especially in secondary schools in the eastern seaboard cities, reports active clubs and regular celebrations of Pan American Day in the form of special meetings and special school assemblies. Other groups, both non-commercial and commercial, sponsor the exchange of letters and gifts between children and youth of different countries. (15)

### 5. Contests

During the past decades a number of contests dealing with international affairs have been sponsored by different organizations. One of the most active, the League of Nations Association, has held annual contests for the past nine years. The last contest enrolled 1,658 schools; some 10,000 pupils made preparation, and 8,777 textbooks were distributed by the Association. A trip to Europe and other prizes are offered by the Association, with the coöperation of regional, state, and city organizations. (16)

### 6. Children's and Youth's Organizations

Many organizations, such as the Boy Scouts, Girl Scouts, and the Junior Red Cross, engage in activities that present possibilities for the creation of better understanding between children and youth of different nations. (17) These take the form of international meetings at stated intervals and international correspondence and gifts.

### 7. The Forum and Other Types of Sessions Organized by Adult Groups

In many sections of the country people are urged to attend sessions of adult groups dealing with world affairs, such as those of the Foreign Policy Association and other similar organizations. (18) In addition, many religious and other similar groups sponsor lectures and discussion groups to which youth are invited. The extent to which these activities are utilized depends upon the encouragement of pupils by teachers and their development in pupils of a background of content so that they can derive the maximum of benefit from the lectures and discussions.

## VI. POSSIBILITIES AND POTENTIALITIES

In short, while many useful beginnings have been made in terms of materials and procedures dealing with instruction in international affairs in social studies courses other than history, the possibilities of

such materials are as yet untapped. As the social studies other than history assume a larger place in social-studies programs, they may be expected to make major contributions not only to a more realistic understanding of history but also to a more realistic orientation of youth in contemporary international events. It is hoped that the brief presentation of suggestions and practices in this chapter may stimulate teachers to further efforts in this important area fraught with possibilities and dangers to all of us, but especially to youth.



# CHAPTER XVIII

## THE NATURAL SCIENCES: GENERAL CONSIDERATIONS

FREDERICK BARRY  
Associate Professor of History of Science  
Columbia University  
New York, New York

### I. THE WORLD'S WORK

If there is any kind of human activity that is quite spontaneously good-natured, that permits and stimulates among men of every sort the free and unreflecting expression of mutual good will and encouragement, and the quick unmeditated response to the call for assistance or succor, it is that of difficult coöperative labor directed toward the accomplishment of some common practical purpose. The thousand-and-one evidences of the prevalence of this spirit among those who are actually thus achieving the results that in the aggregate we grandiloquently call 'the conquest of civilization' are certainly our best assurance, despite the facile arguments of cynical sophisticates and weary pessimists, that the expectations of humane idealists are something considerably more than expressions of unreasoned faith.

It needs nothing but a brief vicarious participation in the actual labor of any group of men whose work contributes something to this conquest to make overwhelmingly convincing the timid argument of our persistent hope: that the human struggle for survival has brought about in social life much more of coöperation and of the good will that goes with it than of conflict and the hatred it engenders. If we look afield, we see these men exploring and surveying new lands, excavating the beds of railways and canals, rearing structures of stone and steel, skilfully guiding the courses of trains and ships and aircraft: or, less adventurously, watching and controlling the nicely adjusted procedures of numberless manufactures: devising, testing and standardizing an unimaginable variety of delicate and intricate mechanisms and chemical processes; designing buildings and bridges, dams, engines, and the gross machinery of construction and production; or planning the assemblage and coördination of these in complicated industrial installations. Elsewhere they are experimenting patiently to discover new ways of improving the fertility of soils, of breeding more useful varieties of domesticated plants and animals, and of finding means for the

prevention of depredations by insects and parasites; or are ceaselessly searching for the causes of disease in men, curing the sick and maimed, and organizing, in hospitals, asylums, and various public works, this devoted labor of care and assistance, protection, and reclamation. And, finally, we see still other groups of men, encouraged by the intelligent support of all these others, devoting their lives in comparative isolation to labors wholly similar, the purpose of which is to provide new knowledge increasingly extensive, more exact and more dependable, whereby the particular problems that their fellow-workers face may be more fully and clearly understood, more effectively attacked and more quickly solved, and in the light of which new adventures in productive achievement may be inspired and undertaken, and solved in turn progressively.

All this work is of the same kind, whether it is that of the laborer, the skilled operative, the engineer, the physician, or the scientist. It is a direct response to human need, necessarily coöperative if it is to achieve its end, and conducted—whenever it is not impeded by the excesses of primitive greed, ambition, or fanaticism—with that intelligent understanding of its common purpose, which, though wholly practical and unsentimental, is the one unfailing source of mutual understanding and good will among men. This understanding becomes more clearly conscious as the problems faced become, with the progress of achievement, more complicated and difficult. When finally matured, it becomes what we call the scientific understanding: in practice sharply focussed, in conception comprehensive and ordered, yet tentative and in process of continual reconstruction as the growth of knowledge requires; receptive, therefore, and undogmatic, yet cautious and conservative, dispassionate, disinterested, imperturbable, and, as a consequence, unaffected by social conflict, and persistent universally throughout the civilized world as a common possession that, since it is activated by the naturally coöperative spirit that characterizes all human effort in the pursuit of common purposes, is unequivocally beneficent. The spirit of science and its social influence will never be understood and correctly evaluated unless it is viewed in this manner with reference to its genesis; for its power lies, not in an intellectual grasp that accidental circumstances have produced among particular groups of men, but in one that is naturally developed and continuously revitalized by the productive labor of all men, whose spirit is essentially the same, and that, everywhere in some degree, has like effect on the progress of culture.

Such is the general character of the world's productive work. It is clearly that of an actual brotherhood of man—not the dream of any utopian altruist, but a simple and evident fact so commonplace and familiar that neither the ethical theorists, whose subjective habits of thought are apt to impair their powers of observation, nor the participants themselves, whose primary interests are immediately practical and impersonal, give much thought to it. None the less, even a brief consideration is sufficient to show that this common labor is something more than one of many bencifcent social influences. Not improbably it is the most powerful of all social influences that operate for the common good.

This unqualified assertion, like any such, may reasonably provoke dissent. But whether it does or not, an argument in its support will be worth while in making clear such implications of the preceding statements as may not immediately suggest themselves.

## II. HOMO FABER

First of all, our natural labor is spontaneous. Merely vitality compels action of some sort; and for countless ages this action, in the struggle for survival, has been made definitely purposive, and by natural selection increasingly skilful, inventive, and efficient. It has thus determined the very form of the human body, which has been developed as the instrument, not of awkwardly capricious, but of controlled and consciously directed, activity. This habit of the body is a necessary condition of its well-being. Those who need not labor must imitate labor by play; and their play must be directed by definite purposes and must compel effort in the exercise of power, skill, or ingenuity, unless both body and mind are to degenerate. It was not a whim that led Bergson to designate the human species *Homo faber*. We may smile at the complacent biologist (or clever politician) who had previously dubbed man *Homo sapiens*, but not at this French philosopher. For man unless he is to go into a physical, mental, or moral decline, *must* build—or imitate the builder, as children do instinctively at play, or must ingeniously devise and practice some pleasant substitute activity, disguising its futility as best he may to deceive himself.

It follows from this fact that natural labor is enjoyable; for the psychological aspect of well-being is happiness. No man is unhappy while he works, if the chosen job is within his powers or possibly so, and if he himself directs and controls his action or participates by collaboration with others in such direction and control. Even repellent

and dangerous tasks are cheerfully undertaken if they serve a desired end. It is not the work itself that causes the suffering and revolt that are too often its accompaniment, but social coercions that are extraneous to its actual performance. These, we are all too well aware, present an unsolved problem of gravest moment, not only for the reasons that are immediately obvious, but also because the cumulative effect of such coercion is to impair the initiative of the worker. Against this repressive influence, the spirit of man revolts, not only in anger against oppression, but also because spontaneous effort, one of the greatest satisfactions in life, has always been inhibited by it. This revolt is instinctive; it may be wholly unreasoned. We fight for freedom, not only to put an end to the physical suffering of enslavement, but also in response to a primitive biological need.

### III. THE RECOGNITION OF NECESSITY

All this is little more than a common-sense expression of what to the anthropologist, the psychologist, and the historian would be a summary of very ordinary knowledge. Purposive and productive work is not merely a necessity of life, it is in large degree the fulfillment of life; and not alone for the pleasure that is to be found in the contemplation or use of the products of labor, but also and much more significantly for the joy of achieving, in itself. This is true, of course, of almost every sort of independent or coöperative occupation, whatever its social value or lack of it; it is more strikingly true, however, of work that may be called productive without straining the imagination or testing the resources of dialectic—that is to say, of work that is not concerned with the distribution and manipulation of wealth in its several forms, but rather with the creation of wealth. Of all spontaneous labor, there is none that compels more enthusiasm and devotion than that of man the builder, the inventor, the creator of material artifacts, the creative artist who has constructed our civilization.

This enthusiasm and devotion, however, signify much more than the natural joy in wholesome activity and achievement; they are too intense and persistent to be thus wholly accounted for. They suggest the greater earnestness of men who conceive that they have a mission in life; who are conscious of doing work of far greater value than that of any personal concern. The suggestion is not misleading. The majority, who, as the old mystics used to say, are bound to the wheel, cannot, of course, see very far beyond immediate ends. But those who are free to reflect are well aware that their labor, since it contributes to

the general amelioration of the conditions under which men are compelled to prosecute all other work whatever, is as constructive as any; that its effective power for good is incomparably greater. Moreover, they know as well that this power, so far from being identical with the physical force it wields, is that of the spirit—the consequence of a chastening discipline as severe as any that man experiences. This fact, which defines the moral value of all practically purposive labor, compels particular attention.

The men who build are like the rest of us. They share our cares, our loves and hatreds, our little egotisms, personal ambitions, prejudices, and superstitions; and accordingly, like the rest of us, they yield to emotional impulses, indulge their whims, rationalize their wilfulness, and cling to the obstinate opinions of ignorance; but, excepting in the routine occupations that habit has reduced to reflex action, this never happens when they are at work. The reason is obvious. The work of the world, and the thought that is a part of it, is controlled by natural necessity. It is not free; it must be adaptive, unless it is to be futile or worse. Within certain limits, too frequently not acknowledged until the lightning strikes, we may sing and play, imagine and dream, indulge our desires, successfully bluff and falsely pretend, fatten on the products of others' labor, deceive our fellows, and, at the bidding of vanity, deceive ourselves. But none of this is possible if constructive work is to be performed. Then we must be in earnest, even if by nature we are playboys; then we must be alert and attend; then our skill must be real, our inferences quick and quickly expressed in action, our considered thought focussed, explicit, and rigorously logical. And, quite as significantly, we cannot stand apart from the thing we examine, manipulate, or control; we must be actually in it and of it—must lose ourselves in becoming an integral part of something greater than ourselves.

This greater thing is that Nature which produced us, which allows us our pitiful illusions of self-importance and the play of our emotions both good and bad and our illusory dreams of fulfilled desire, to mitigate the severity of her inexorable laws, but which countenances nothing of this when we seek her favor, and demands and compels of each who seeks it the best that he has of earnestness and sincerity, of skill, acumen, pertinacity, patience, and generosity of spirit. If we have become something better than capricious, wilful, and predatory animals, consuming and wasting the very means of our subsistence, and in the process destroying each other and ourselves, it is because the same Nature that endowed us with life subjects our lives to stern control. We

like to think of ourselves as products of some very special supernatural dispensation; but experience contradicts at every turn this vain illusion. Our divine endowment (if such it be) is not sufficient in itself to ensure our salvation. We are saved only when we become willing and intelligent participants in the control we call divine, which we know, however much we may dream about it, only as natural necessity.

#### IV. NATURAL THEOLOGY

This leads to further reflections not irrelevant to our theme. It is not characteristic of the practical temper of the worker, even when, in pursuit of his most ambitious scientific purposes, he comes at length to the borderland of knowledge and faces the fathomless mystery beyond, to yield to his feeling of awe. Nature herself has taught him that this religious mood, which is purely receptive, too frequently paralyzes his arm and makes him impotent. But there are thousands of these men who have known the moment when in their littleness they have found themselves gazing with blind eyes into this immensity, passive and silent. Their pathway also, then, leads—for all whose disposition is responsively religious—to the Divine; and not through the mediation of a human spirit that remains for each of us, as the ancients used to say, imprisoned in the body, confused by fear and passion, distorted by self-interest, and somehow little and belittling after all, but rather directly, under the guidance of an intelligence that has been forced to transcend the self and to become an aspect of this all-inclusive Being, this Nature. Every great moralist has known that the goal of all aspiration that is actually productive of good must lie beyond the self; and certainly nothing so evidently lies beyond the self as the world that has generated it, commands it, and survives it. We call this the physical world, the material world, in fear of its compulsion conceiving it as insensate and hostile, and seeking emancipation from its control by imagining the vital impulse with which it has endowed us, and the imaginative thought this impulse fabricates, as separate and superior. But this is self-hypnosis. Whatever our vision, it is necessarily conceived—if it be conceived, and not merely vaguely felt—in the imagery that the physical world provides. Whatever may lie beyond this world is concealed from thought and operates through the intervention of natural necessity. The physical world, then, is vastly more than insensate matter and energy: it is the embodiment of all that we actually know of what we feel to be divine—whatever we may hope. And, if this feeling is to guide the expression of our thought, we shall be forced to

say that thus far in human experience it has been our participation in the evident purpose of this immanent divinity by the labor that disciplined intelligence directs that has yielded in richest measure the fulfillment of our hopes.

#### V. THE SCIENTIFIC TEMPER

So much for the defense of natural theology. We are now fully prepared to consider specifically the service of science. It is not, of course, every skilled worker who knows in fullest measure the joy of productive labor, the unselfish good-nature it makes habitual, and the impersonal detachment that finally ensures at once its continued efficacy and the persistence of its generous temper. The way is often too rough, too difficult; powers are limited, accidents occur, courage fails; the insistent self intrudes, not always of necessity but often greedily, with a lust for power over others; and the stimulation is intermittent, excepting for those most fortunate whose enthusiasm is greatest. Nor is the way always open; it will be a part of the work itself, in the future, to make it so. Meanwhile, however, millions of men pursue it, and hundreds of thousands among them share fully in its inspiration. It needs only the general inculcation of its spirit through education to make its influence, already morally dominant in the world, yield that wisdom which may at last make life worth living for all.

This spirit is most highly developed, most fully free, and most potent among those whose labors represent the final achievement of these workers of the world: our men of science. This is because it is they who are permitted by good fortune—by opportunity and by keener native aptitude—to devote their lives exclusively and effectively to the study of nature without concern for the attainment of any specific and immediate practical ends. Society now gladly allows them this privilege, and by free endowment encourages their efforts as it encourages the practice of other art, for the direct enrichment of life that ensues; though more generously, since the new knowledge that disinterested research alone provides has now become essential to all further practical achievement. The most significant effect of this encouragement, however, is neither the immediate satisfaction of natural curiosities nor the furtherance of utilitarian purposes. It is, rather, the more subtle influence upon the general temper of men of a widespread activity that is necessarily guided by a completely disinterested, dispassionate, impersonal—in a word, by an exclusively intellectual—interest.

The pursuit of natural knowledge, which must be quite unaffected by any other interest either personal or social if it is to be effective, introduces into our common life a force that intensifies the power of every effort made to mitigate the destructive effects of the uncontrolled emotional impulses of individual men and groups of men, which are accountable for the greater part of our misery here below. William James once remarked that habit is the fly-wheel of society. But to validate this aphorism we must specify the habit; for some habits quite obviously operate, not to control the social engine, but to make it race or to wear it down. The only unequivocally constructive habit is labor directed by well-considered practical judgment, which is possible only when the intelligence is unclouded by passion, and beneficent only when its purposes lie beyond self-interest and group will. The scientific temper, which is the final product of an effort controlled and directed from beginning to end by a necessity that compels the suppression of confusing emotion and personal desire alike, is the only one among all our acquired predispositions that in these senses is wholly free. The encouragement of its development, therefore, and of its general inculcation by every educational agency is in all probability the most promising means by which we may hope to achieve in the world at large an improvement of morale to match the improvement of physical well-being that its labors have made possible, and to ensure the survival and bring about the equitable distribution of this cultural advantage.

#### VI. THE NATURE OF SCIENCE

To justify this opinion, which seems to disregard, if not to oppose our accustomed attitude toward morals, it is desirable, however briefly, to examine the general problem somewhat further.

The popular appreciation of science, which is stimulated naturally by the most patent evidences of its immediate usefulness and consequently conveys no suggestion of any reasons why as a social influence it need be distinguished from the technology and practical medicine that prove its value, commonly leads to a conception of its nature so imperfect that its implications are seriously misleading. The practical results of any scientific activity, however valuable, are no adequate measure of its significance. This is true in the first place because they are not final but rather incidental achievements that merely mark successive stages in its continuing progress; in the second place, because, even when so considered, they indicate most inadequately the richness and diversity of the knowledge that has supplied the particular in-

formation that is technically utilized; and finally, because they indicate nothing of the process by which this knowledge is obtained. These 'triumphs of science,' as we call them, all represent the accomplishment of particular practical purposes usually not scientific at all, but rather economic, that have been prosecuted for any one of a thousand reasons that range from the altruistic to the commercial. If scientific knowledge has been utilized in these enterprises, it has been of necessity; and if new knowledge is thus gained, it is an accidental consequence; for if the desired results could have been attained without the assistance of the scientist, they would have been so attained.

From the utilitarian point of view it is a pity that we cannot know in advance what elements of natural knowledge will be practically useful. Long experience has convinced us, however, that we cannot know this, and that consequently scientific labor of every sort must be encouraged, despite its apparent waste of effort, in order that industry shall have at all times an adequately extensive reserve of knowledge upon which to draw when unexpected difficulties arise. But experience has also shown that, to acquire this reserve, it is not sufficient merely to accumulate facts. No aggregate of uncoördinated experiences is of more than accidental value; the usefulness of natural knowledge lies almost wholly in a grasp of the interrelation of facts and of the manner of their interdependence--that is, in theory. The scientist, then, to serve his fellow-men as they desire, must give himself wholly to the endless task of investigating, *with no reference whatever to immediately practical purposes*, the multifarious processes of nature, guided only by the motive of understanding as completely and as clearly as possible the whole pattern of their interdependence.

Now, this is the actual fulfillment of a desire among men which is as primitive as the desire to build, and is intimately associated with it: a *desire to know*--not to know for the sake of accomplishing anything, but simply to know. "By nature," said Aristotle--that is to say, by biological predisposition--"all men desire to know." In a word, we are all curious; and when our curiosity is gratified, we experience one of the primary satisfactions of life. It is even more pleasant to know why something goes than to make it go; the interest of the builder is intensified, and probably most effectively sustained, by understanding. With the ancient Greeks, this native impulse became a veritable passion to which we owe the first free thought, the first natural philosophy, and the first critical study of the process of knowing. Repressed during the

succeeding religious ages, the same passion was reawakened when the rise of the middle class of artisans and merchants once more emancipated the individual mind from the consolidated power of the group will, and made possible the labors of those great men who laid the foundations of modern science. During these later centuries, however, the gratification of this impulse was still the privilege of few; it served to but a slight extent the purposes of practical men, its indulgence was frowned upon by the majority of churchmen, it was excluded from institutions of learning and ridiculed by the literary cult, and its patronage was only that of occasional rulers and men of wealth who happened individually to share in its enthusiasm. Yet gradually, it overbore all clerical opposition, forced its way from the market place and court into the universities, met satire with the scorn it merited and stilled it; and finally, at the time of the Industrial Revolution, it secured for itself that coöperation of manufacturers and men of affairs which ever since has supplied it with the mutually advantageous support that now, at length, in all probability ensures its continuing uninterrupted activity.

### VII. SCIENCE AS A SOCIAL FORCE

So much of historical recollection is sufficient to indicate the vitality and vigor of man's spontaneous passion for knowledge. Supported by the power of industry and allied with it through the technology that is now being developed coöperatively by men who may no longer be distinguished as thinkers and workers, whose sympathetic interests are completely merged in a discipline that is at once practical and theoretical and whose habits of thought and action, derived from similar and deeply rooted motivations, are almost indistinguishable, this passion for knowledge has now become a dominant social force. Its influence quite transcends that of the worker, not only by impressing on the understanding of men at large the wholesome effect of his most highly developed aptitude of objective and dispassionate thought in every sort of human enterprise, and not only because it accentuates further the value of his most rigorous intellectual discipline, but also for another reason altogether, more significant, which is of compelling interest to the humanist and demands on this account particular consideration.

### VIII. THE NECESSITY OF FREEDOM IN RESEARCH

The exceptionally powerful influence of science in modern life is due primarily to the almost complete individual independence of the scientific worker. Of necessity, as we have seen, his labor, if it is to be pro-

ductive, must be wholly free, of unrestricted scope, and uncontrolled either by the superintendence of that philosopher-king, whom Plato longingly imagined and to whose commanding position various churchmen and politicians have since aspired, or by the less benevolent management of uninspired men of affairs. It is this freedom alone that ensures the general dissemination and steadily increasing power of the coöperatively constructive temper of mankind. To make the fact apparent, it is necessary only to compare, in contrast with it, the difficult conditions that obstruct the labors of those others who, with the scientist, share this temper: the industrial technologist on the one hand, and, on the other, the moralist.

#### IX. THE PRICE OF MATERIAL PROGRESS

Let us consider first the technologist. His work almost always serves the wholly utilitarian purposes of some individual man or group of men whose motivating interests—personal, corporate, or national—may or may not contribute to the progress of mutual understanding and good will among men, and usually do not for the obvious reason that they conflict, either with each other or, through organized monopolies and alliances, with the general interests of mankind at large. These unpleasant phenomena are too various and familiar to be commented upon. They occur not only because the guidance of technical labor is quite external to this labor itself, is interested only in the profit or advantage that may be derived from its achievements, and is slightly if at all sympathetic with the spirit that makes it productive. Thus although people at large are increasingly well provided for in a technical way, it is at a cost which makes their final benefit doubtful, for the process which yields this benefit is controlled by interests that frankly consider themselves at war, and compromise their enmities, frequently enough, only by planning in combination the wholesale exploitation of the people they profess to serve. As a consequence, the spirit of the workers who actually produce our rapidly improving facilities and comforts—a spirit which must remain socially coöperative in the highest sense if it is to continue to be productive—is permitted a normal wholesome growth only among these workers themselves, excepting when occasionally the most successful of their commanding executives, having achieved comparatively secure positions of control, permit themselves the hazardous indulgence of impulses naturally humane. Hence, the spontaneously coöperative good-nature of the worker, which, if circumstances permitted its free development, might become

a widespread influence unequivocally wholesome, is not disseminated at all.

It is evident that the release of this beneficent spirit is a problem of statesmanship. It is probably unsolvable directly, for clearly enough it exemplifies the age-long conflict between the primitive impulses of *Homo faber*, who has accomplished his ends by hard work and produced all that is worth while in our material civilization, and of *Homo ferox*, not conquered yet, though he now uses his self-centered brain instead of his teeth to achieve his blind ambitions. Meanwhile, nevertheless, his servant the builder has accomplished marvels, which he himself only infrequently in his periodical rages deliberately destroys; and these provide us a justification of our hopes for the future that is real and unquestionable. They show us incontrovertibly that in one direction at least our long persistent struggle to emancipate ourselves from the bondage that harsh necessity has imposed upon us has been and continues to be successful. Its outcome is our material civilization; a far nobler monument to our genius than the whole aggregate of our social institutions.

To a very significant degree, therefore, the builder has conquered the fighter even in the warfare of industry. It is clear, however, that even if all the industry of the future should be conducted in a rigorously scientific manner, material progress is all that it could possibly promote, unless miraculously, through the influence of a finally dominant impersonal interest, it should become the servant instead of the master of science; and to anticipate any such state of affairs would be, clearly enough, to dream of the Millennium.

## X. THE LIMITATIONS OF RELIGIOUS AND MORAL INFLUENCE

### 1. Despising the Material

Now, to consider the moralist. To understand him, it is necessary to realize that, in revolt against the cruelties of industrial conflict and disgusted by the grossly self-indulgent, degenerate, and deliberately malevolent misuse of scientific knowledge by individual men and nations alike—which, though occasional, is common enough,—his characteristically subjective thought is often sufficiently confused to lead him actually to despise the material civilization that most of us admire. It is therefore, perhaps, not inexcusable in this connection to reassert that it is merely stupid for such a man to deplore the materiality of this civilization; that no cogent thought can force the word *material* to bear the stigma which he attaches to it. It is not our interest in

matter which degrades us, but, on the contrary, it is this interest which has accomplished most toward our salvation, for it has freed us from ourselves; it has dragged us out of the stagnant caves of illusion through which we have sought to escape from the responsibilities of life, and brought us face to face with that inexorable Necessity which the ancient seers called the glory and omnipotence of God.

## 2. Supernatural Ethics

It is only recently that the full import of this realization, which is obvious enough to secular understanding, has forced its way into our general ethical consciousness. It requires no minute analysis of our mental predispositions to explain this fact. Our ethics, despite the rapidly increasing influence of a naturalistic habit of thought which science persistently inculcates, still remains—for the altogether preponderant majority—the hand-maiden of religion, and to the most earnest men still appears to require a supernatural sanction. But since all religion is subjective, every attempt to encourage the development of a code of natural morals seems, therefore, to imply a soulless disregard of our highest aspirations; and it is not uncommonly feared that the acceptance of such a code would impair, even if it did not destroy, the beneficent effect of those courageously persistent efforts of devoted men who through countless generations have sought to achieve the salvation of mankind by the direct regeneration of the human spirit. Yet this effort, if it does not weaken itself through impossible counsels of perfection and abnormal ascetic repressions of wholesome vital impulses, cannot fail of effect upon any undefeated human being; for if all men desire to know, they also, all of them, aspire. No interest in the natural world impedes any striving toward self-improvement. Indeed, the temper of the productive worker is the best of all predispositions which encourage it, for this temper, which is shared by no weakling or sensualist or cynic, adds the power of vigorous health and discipline and clear-sighted intelligence to that of hope and faith. Furthermore, religious ethics today is in dire need of this encouragement. Its purposes are not and have never been, as everybody knows, in such degree fulfilled that the good will all desire has become socially dominant; and it is not the discouraged man alone who believes that its unaided effort has failed. It is worth while to inquire why this is so.

## 3. Limitations of Altruism

To begin with, the acute historical critic may justifiably question the agreeable assumption that in the building of complicated civiliza-

tions we have achieved, thus far, any far-reaching progress other than that of industry and science. Excepting with reference to these aspects of our culture, indeed, the very goal of what we call progress, the end by which this conception is to be defined, remains a matter of dispute. Certainly we have become with the passing centuries considerably more humane, more sympathetically responsive to suffering; and our arts, which, unlike our moral codes and religious beliefs, give spontaneous and universal expression to our finer feelings and instinctive aspirations, have been continuously enriched even if they have not been demonstrably advanced. It is becoming clear, however, that the mutual friendliness which is the foundation of our altruism will not be developed very far beyond the range of personal relations either by natural sympathy or by the consciousness of common aesthetic appreciation, or even by the obedient habit ingrained by a moral tradition, excepting when life is comparatively secure. It is a common adage that self-preservation is the first law, and we must accept this as indicative of natural impulse, whether we like it or not. It is only the disciplined who in emergency think of moral codes; and few men pursue the arts when life is threatened, unless they conceive art as a form of magic. In short, the development of a general fellow-feeling among men is largely, if not wholly, dependent upon a release from the fears and consequent hatreds which originate in the primitive struggle for survival and are mitigated only by the successful social adaptation to natural necessity that ensures some measure of protection against hazard and disaster.

Our moral codes and religions give expression to the natural friendly predisposition that is common among men, and even among lower animals, when life is comparatively secure. Granted, therefore, the favorable circumstances that stable societies provide, moral codes and religions operate powerfully for good, not only individually but collectively. But no religion or moral code is universal; and since each in the society where it prevails perpetuates some collective control of the individual that once was necessary to ensure the survival of the group in its early stages of development, they have such beneficent influence only within the confines of communities that conform to similar or long established customs and modes of thought. Furthermore, they yield tardily to the changes of habit and desire that inevitably accompany the adaptative growth of these communities, and thus become either progressively ineffectual, or, if they dominate, increasingly oppressive. On the whole, therefore, their cultural worth is difficult to evaluate, since it is often

impossible for dispassionate judgment to decide to what extent their influence has been beneficent or the reverse.

No corresponding doubts, to be sure, affect our judgment concerning the humanizing influence of the arts. These have universal appeal; and since they express directly and in the only way that is possible the indefinable aspirations of all men in their endless quest of the beautiful and good, the works that are their embodiment survive as perpetual stimulations of continued striving toward what all feel to be the better in both thought and life. But the arts are, after all, little more than impulsive expressions of emotion—of teachings forth in joy or hope toward some ideal that, though it may be vivid, is always vague.

#### 4. Idealism in Practice

By whatever means, therefore, we strive to stimulate by direct appeal to man's moral sense coöperative efforts toward the attainment of that general well-being and happiness that all desire, we are in various ways impeded: first, by our inability to agree in defining this common end; secondly, by the comfortable inertia of habit that perpetuates institutions, once effective in promoting the common good, that have either outlived their original usefulness or have been brought into conflict by the merging of social groups and have thus become retrogressive; and, finally, by the suffering and revolt that such maladjustment occasions and the fear and hatred it generates. Our appeal to men's sensibilities, aspirations and ideals, consequently, though it may stimulate the most earnest and vigorous effort, cannot direct it; it might, conceivably, inspire all mankind with the most generous of good intentions, but, excepting by miracle or pure accident, would never provide effective ways and means. Obviously, this is because no idealism as such gives heed to natural necessity. The very essence of idealism is the spontaneity of the creative spirit, which enjoys to the full the complete freedom that characterizes all work of pure imagination. It has tremendous power, as past experience amply proves; but the historical record, which enables us to recollect this experience, proves also that this power has been productive of both good and evil. Granted the good intention of the idealist, therefore, it is evident that his tacit presumption that the freedom he enjoys in thought can find unaided any unequivocal expression in life is false. Faith may move mountains, but it cannot assure us whether or not this labor ought ever to be attempted. Without the guidance of the adaptative thought that is developed by the unwilful and receptive, the patient and imperturbable

the sharply attentive and alertly intelligent study of what impatient rationalists call 'brute facts,' faith is a two-edged sword. We need not faith by works, but faith guided by the intelligence that other works provide—the works of those who strive not to excite or persuade their fellowmen to plunge impulsively ahead through ways yet unexplored, but to discover which among those ways are not impassable or too extremely dangerous. These men are our men of science—with no doubt whatever, our most judicious thinkers, who work nevertheless not with their minds alone but also, like laborers, with their hands; and who therefore know, as no others know, the actual world in which we live and strive, suffer and rejoice: the physical world, the material world, inexorable and indifferent even to our prayers, which scorns the insolence of our pretension as free and superior beings made in the image of the Divine, but yields good-naturedly enough and often with extravagant generosity to our chastened and properly impersonal understanding.

## XI. THE CHARACTER AND TEMPER OF SCIENTIFIC RESEARCH

### 1. The End Is an Ideal

For all these reasons, it appears to be justifiable to assert that it is in scientific labor, if anywhere, that we shall discover the most promising agency of cultural progress, both practical and moral. Now, if we are to appreciate vividly and adequately the actual and possible social effect of this activity, it is necessary to understand, as clearly as may be without active participation in the labor itself, the distinctive character and temper of independent scientific research, and, with reference to the future, the tendency of its further development as this is indicated by the most significant of present scientific achievements. In this way only may we hope to define its influence satisfactorily; for no process can be defined excepting with reference to its end. In this case the process, viewed in its completeness as a social phenomenon, is, to be sure, not yet complete; its end therefore is an ideal. But it is an ideal consciously entertained—a definite purpose; and the conditions that determine the possibility of its realization may be inferred from a multitude of indications provided by past experience. In many instances, moreover, this ideal has been actually attained, and thus not only by intention, but by illustrative fact, defined. There is, accordingly, no hazard in discussing the social influence of science with reference to its ideal. In such discussion it is irrelevant to emphasize the obvious fact that among men of science, as among other workers and

the rest of us as well, this ideal is only imperfectly realized. It is, therefore, misleading to refer in so doing to the erratic or irresponsible behavior of those pretenders who—like the dancing-master who calls himself professor, or the charlatan who poses as a physician, or the eagerly ambitious propagandist who sincerely believes that his untested intuitions are principles of sociology—claim the sanction of science to inspire confidence in their peculiar activities. The scientist is not anybody who claims membership in a particular guild, nor indeed anybody who legitimately wears its insignia: the most that even the robe and the degree can indicate is probable competence in research. The scientist, properly so-called with reference to his commonly acknowledged purpose, is not the member of a particular social class, but rather any man who functions in a certain way, determined by the pursuit of that ideal which represents the consummation of the aptitudes that long experience in materially productive labor alone develops. These are the sound judgment and critical acumen that are the signs of a highly trained intelligence, the emotional detachment that proves disinterested purpose, the equable temper, patience, and pertinacity that reveal the power of a disciplined will, and the intellectual integrity that alone makes constructively effective the exercise even of superior ability.

## 2. The Morale of the Scientist

It is of clear significance that the men who actually attain to this ideal are most frequently those whose achievements are of the highest importance and value. This adds to the encouragement of the greater number who with less success still strive, for it strengthens the force of the conviction that in this field of labor success depends not only upon the industry that supplies a working capital of knowledge and upon the conceptual grasp and imaginative insight that make it useful and suggestive, but also upon circumspection, candor, and scrupulous honesty in the guidance and control of observation and inference alike; that is, upon high morale. This morale, clearly enough, is no more a special dispensation to the scientist than skill is to the workman. Both are developed by the compulsion of natural necessity; the only difference in the two cases being that with the scientist this compulsion operates to control not only the thought which is directly involved in action but also the entire mental predisposition. Always the final test of any chosen method is its practicability, of any cherished theory its consistency with fact. In science the successful misrepresentation of fact is impossible, since the observations and experiments of one man are

checked by those of another, and his processes of inference critically examined by all. It is not high aspiration alone, therefore, that sustains the morale of the scientist: his code, unlike all others, is the inevitable effect of a natural process which no human will, either personal or collective, can modify. The temptations of egocentric ambition, if these may have survived his training, and even those of legitimate expectation, if he is wise, must be completely ignored if his work is to succeed; and neither the compelling personality—whatever that may be—that is so much admired among men of affairs, nor the brilliance of epigrammatic diction that establishes so many literary and quasi-philosophical reputations, nor even the sophisticated eloquence of the impressive politician, avails him in the least. In the language of the street, he is 'up against it' and can win its favor neither by portentous demeanor, nor fascinating charm, nor sophistry; for every bluff is called. This is so well understood by all who engage in scientific research that among them uncompromising self-criticism has become less a conscious virtue (the very words provoke a smile) than a habit, even usually so thoroughly ingrained that it is often the most severe of any.

One result of this habituation is that a thoroughly trained man of science is the most dangerous of all opponents to those who seek public influence through meretricious pretension and deceit, or who support even worthy causes by the propaganda that persuasively rationalize the arguments of prejudice and passion by sophistry that is either wilful or naïve. The possible influence of a general inculcation of the scientific temper is thus too clearly indicated to be argued. Wherever this influence is felt, there is to be found a greater measure of candor and honesty and enlightened commonsense in the conduct of all affairs. Finally, this temper cannot be perverted by group interests or popular clamor without the sacrifice in corresponding degree of the very power it generates. Nothing prevents the misuse of the knowledge it provides, up to a certain point; but if the misuse is extensive enough to discourage the efforts of those who produce this knowledge, whose enthusiasms are all constructive and humane, then it leads gradually toward cultural retrogression. Moreover, if dominant groups seek by compulsion to restrict and control the free activity of these men, they finally defeat their own purpose by weakening the power of the people they command.

Thus far, such effects of social tyranny, though they have sometimes been severe, have been temporary. The scientific spirit, though it has been violently repressed more than once by both church and state,

has always recovered from defeat and, reinvigorated like that of old Antaeus, has arisen with greater power to accomplish greater things. Derived as we have seen from the primitive and irrepressible passion of curiosity, continuously restimulated by the spontaneous and freely directed labor that is essential alike to health and happiness, uncontrollable by the social will but always controlled by a natural necessity, which, by determining the conditions of its realization, enforces and fortifies the highest morale, it seems to be unconquerable. If this is so, it is because the impulses from which this spirit derives its vigor are ineradicable characteristics of the entire human species.

## XII. FACT AND THE PRAGMATIC SANCTION

This source of the scientific spirit is of critical importance in considering the actual possibilities of the general social influence of science. As a consequence both of its derivation from common impulse and of the unalterable conditions of its successful prosecution, scientific research alone among all human activities is guided by a purpose that is unequivocally universal. Without qualifications of any sort, it is the same everywhere, among all peoples, whatever their cultural traditions, national loyalties, or religious beliefs. The different natural endowments and aptitudes that characterize men of different race, and the divergent thought habits of those whose cultural traditions are dissimilar, affect it only by multiplying the specific powers of genius in devising new methods suggested by different ways of interpreting experience and in clarifying insight by theoretical correlations developed from various points of view; for if the results of such diversified activities conflict, the issue between them is always determined by appeal to fact.

For lack of this pragmatic sanction, the oppositions of transcendental philosophies and of religions long persist, engendering meanwhile those animosities that are characteristic of the obstinacy with which men cling to cherished opinions that cannot be proved either false or true. On the other hand, because of this pragmatic sanction, divergencies of opinion in science are either quickly resolved or are maintained in the expectation of a final resolution, stimulating meanwhile no futile quarrels, but only more strenuous efforts to settle the questions at issue through further discovery. All scientific opinion, therefore, however earnestly it may be entertained and however vigorously asserted, is tentative and universally recognized as such; and, with reference to the common purpose that completely dominates the scientific mind, which is merely the desire to know, all other opinion is

irrelevant, except as it may occasionally intrude to confuse and distort the judgment of the worker and thus impair his efficiency. Otherwise it cannot matter in the least to scientific men what loyalties are cherished by different individuals among them; and so rarely are these loyalties detrimental to the effective prosecution of research that they are habitually regarded as strictly personal concerns. The common purpose, wholly impersonal, predominates everywhere.

### XIII. INTERNATIONAL COLLABORATION IN RESEARCH

This common purpose has become in recent times a powerfully effective influence in promoting international understanding and good will, for the coöperative effort that expresses it is extensively organized. Almost four centuries ago there arose among the hundreds of little clubs that were formed by the eager scholars of the Renaissance in Italy, small associations of scientific amateurs who liked to prosecute their work in common or to talk about it in sympathetic company; and shortly thereafter, similar groups of philosophers, as they called themselves, assembled privately in France and in England, in response to the same spontaneous impulse. It was out of these associations of individual enthusiasts that the great national academies grew: the Accademia del Cimento, the Académie des Sciences, and the Royal Society first of all, then many others. They interchanged correspondence and publications, elected as honorary members men distinguished for their achievements in foreign lands. Before a century had passed their co-operation was international. Since then numberless much more inclusive associations have been formed throughout the civilized world, all of them organized for the same purpose and in the same spontaneous spirit of free and coöperative inquiry. Their many journals, which record the results of countless independent researches, are to be found in all great libraries; there is no restriction whatever placed on their distribution, and their content is everybody's property. The similar journals of government bureaus and institutions, and even those of purely technological interest, are likewise distributed and used. All are secular, none is infected by propaganda, and from by far the greater number even polemics are excluded. It is the first business of every man who undertakes research to make himself familiar with whatever part of this literature is relevant to his investigation; he takes full advantage of the information it provides, the factual content of which, at least, he may without hazard accept as dependable; in short, from its very initiation his work, though individual, is one of universal collaboration.

This collaboration is no new thing. The work of the first scientific institution—the Lyceum of Aristotle—was carried on by the coördinated labor of men from every part of the Greek world; at Alexandria and elsewhere, in the Hellenistic Age, men of all races and traditions contributed to the impressive structure of Greek theoretical science. The Abbasid Caliphs protected heretical Christians and Jews against the religious fervor of Islam itself, in order to secure the precious pagan knowledge of the past; Christians and Jews in the twelfth century worked together to make both Greek and Arabic learning accessible in Latin. Similarly, in later times, all Europe listened to the discourses of Galileo, and his greatest treatise, forbidden publication by the Church in his native Italy, was printed in Holland; the Dutch physicist Huygens did his most significant work in Paris as a salaried member of the Académie des Sciences, whose observatory supplied the first dependable astronomical data used by Newton; Newton's calculus was developed and his theory of gravitation was established as natural law by continental mathematicians; at the beginning of the nineteenth century Young's theory of light, scorned by his prejudiced countrymen, was revived and established by the Frenchman Fresnel; a generation ago, the germ theory of disease was simultaneously established by Pasteur and Koch. Such random illustrations might be many times multiplied: others supplied by the history of basic principles derived from larger ranges of experiences are even more striking. The mechanical theory of heat, first validated by the expatriated American Count Rumford and the Englishman Davy, was given exact definition by the French physicists whose work was coördinated by Dulong, and culminated in the theory of Carnot. It then yielded to the genius of the German Mayer the general conception of the conservation of energy, which, later, was experimentally established by the Englishman Joule, and thereafter was theoretically developed by men of all nations. The chemical atomic theory, advanced by the Englishman Dalton on the basis of experimental evidence completely verified by the remarkable researches of the Frenchman Proust against the incisive criticism of his own countryman Berthollet, was given unambiguous meaning by the work of the German Mitscherlich, the Frenchmen Gay Lussac, Dulong, and Petit and the Italian Avogadro, was then consistently interpreted as a whole by the great Swedish chemist Berzelius and thereafter successively modified, and in the end irrefutably established by a continuous interplay of conjecture and criticism suggested by the increasingly significant experimental researches of chemists all over Europe.

#### XIV. THE UNIVERSAL SPIRIT OF SCIENCE

These illustrations are typical. When the history of science is completely surveyed, there remains no room for doubt that the advancement of positive knowledge has always been, and still remains, a universal coöperative undertaking. In a subtle way it is misleading even to call it 'international,' for the coöperation it involves has nothing whatever to do with nationality: it is not that of societies, but of indi-

vidual men. The impulse that gives it power is more deeply rooted than the social impulse; it is primitive, as has been explained, and the necessity that controls it and determines its morale is that which governs all humanity. The spirit of science, therefore, is not accidentally but essentially universal. It transcends not only the limitations of the sentiment of group solidarity, which is a sharply restricted loyalty that apprehensively discourages a too inclusive human sympathy, but even the limitations of religion, for though the religious sentiment may be universal, the forms of its expression, which determine its social effects, are never so. Still bound by the chains of particularistic traditions and cult beliefs, which were forged in the forgotten past, religion even now demands as a necessary condition of the spread of its beneficence the universal acceptance of one or another among many antagonistic creeds, every one of which fears some imagined effect upon it of the growth of critical intelligence. It is, without doubt, possible to imagine that the spontaneous instinct of comradeship among men might finally burst through the prejudices that such conflicting predispositions engender; but the most poetic optimist must admit that the struggle would be long and arduous, if not interminable, unless it were liberated and enforced by an earnest, persistent, and widespread inculcation of the critical intelligence itself.

This intelligence, which is uniquely that of science or of scholarly labor guided by its inductive methods, knows no restrictions at all save those that natural necessity imposes. It is unclouded by any passion, and struggles under no incubus of past prejudice or prepossession. It is clear-eyed, equable, good-natured, and generous; for it knows the world of nature and of man, not as man confusedly and contradictorily imagines it ought to be, but as it is. Though rigorous and impersonal, it is undogmatic and receptive; it is not reforming, but regenerative; instead of accusing, it lends aid—the effective aid of the only knowledge that can provide or suggest wholly practicable ways and means. It inculcates the courage that imperturbably faces facts, seeking no avenues of escape from reality and shirking no responsibility; it requires the persistent labor that develops the most subtle skill, the cleverest ingenuity, and the keenest acumen, the sustained and patient effort that alone can discipline capricious will, the selflessness that is the goal of all humane intention, and an intellectual integrity that is uncompromising and unassailable. Once more, it is irrelevant that all do not attain to its ideals; many do, and all who share in the spirit of scientific endeavor, even vicariously, are working toward it.

## CHAPTER XLX

### SCIENCE IN THE ELEMENTARY SCHOOL

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GERALD S. CRAIG

Associate Professor of Natural Sciences  
Teachers College, Columbia University  
New York, New York

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The content and method as they are being evolved in the science of the elementary school may be utilized to develop a larger perspective of human affairs. Elementary science can develop an ability to visualize the progress of man and his society against the background of the modern concept of time, the infiniteness of space, and the interaction of universal forces; it can also teach him to think objectively concerning many natural and social phenomena. This content and method may be used in promoting healthy social attitudes, including international understanding.

#### I. EMOTIONS AND PREJUDICES HAVE NO PART IN ELEMENTARY SCIENCE

Much of the traditional material of nature study for children was motivated by distorted truths in the form of personifications of natural objects and forces, and an emotionalism about 'Mother Nature' was developed that tended to sugar-coat such aspects of nature as were thought to be unfit for children's eyes and ears. It was difficult for the child to determine through the traditional approach what elements of the class instruction were true and what elements were not true. The modern trend seeks to divorce science in the elementary school from all forms of anthropomorphism, sentimentalism, superstition, animism, emotionalism, prejudice, and unfounded opinion, and to encourage the child to question the reliability of all sources through which information is secured. It is contended in the recent trend that the child has a right to the facts of the universe, undiluted by unscientific opinions and prejudices. In the study of science in the elementary school the reliability of the written and oral statement must, by the nature of science, have precedence over all other questions or problems. Fairy tale and fiction

can have no part in the interpretation of natural phenomena undertaken as science.

It is not enough in the education of children to see that prejudice and other unscientific elements are eradicated from the instruction; we should make children clearly aware that these elements are unreliable. Children should come to recognize that scientific methodology is the greatest discovery of mankind and to appreciate the importance of basing their behavior and their responsibility to society upon truth, in so far as truth is obtainable, rather than upon emotion and prejudice. Moreover, a wider use of scientific method and a wider development of scientific attitudes offer to mankind a new way of regarding each other. There can be no racial or international prejudice in the person who uses the scientific method in thinking about human affairs, for he must regard the behavior of people objectively and must seek for reliable information rather than be content with hearsay and unfounded opinions.

## II. EVIDENCE OF CRITICAL THINKING IN THE ELEMENTARY SCHOOL

That children can recognize some of the important elements of scientific method is indicated by the statements in finer type that follow. These statements are representative of the type of reactions that have occurred in the author's classes in the elementary school or have been observed in the classes of others.

We are not apt to secure correct explanations of anything by guessing.

To make sure that we have the right explanation, we must do very careful thinking.

It is interesting to check our thinking by doing an experiment.

Man can discover many things by doing experiments.

Frequently, however, people who are not scientists do not get the right explanations by performing experiments. They make mistakes and get the wrong answer.

The most reliable information can be secured from scientists who spend their lives working in those fields in which they are authorities.

We cannot depend upon opinions of people who have not made a careful study of what they are talking about.

Many people are not careful about the opinions they give. They do not check them to see if they are correct.

Many superstitions and prejudices that have no foundations in fact are passed down from generation to generation for hundreds of years.

There are many things that scientists are not able to explain at the present time.

It is sometimes necessary for scientists to try to give explanations for some things about which they are not sure. Such explanations are not guesses, be-

cause the scientist may spend years in developing the explanation which he hopes to prove or disprove. As soon as his explanations are found to be unsatisfactory, the scientist no longer holds to them.

Every now and then scientists find something new. Sometimes they find some of their ideas have been wrong. A true scientist is willing to change his mind whenever it is necessary.

### III. SCIENTIFIC THINKING ABOUT OTHER PEOPLES

#### 1. Scientific Opinions Are Based upon Fact, Not Hearsay

In our study of science we are careful in giving explanations of things that happen. We check over our explanations carefully and test them by doing experiments, or we see whether they agree with what some scientist has found to be true. The same should be true of our opinions of other people in other nations. We should not depend upon mere hearsay and gossip; unwarranted prejudices toward others should never be allowed to influence our actions. Nations have gone to war under the influence of stories and reputed events that have never happened. True scientists have no prejudice in studying foreign peoples, but study accurately what they see, and do not allow personal opinion to influence their reports. If the peoples of the world could enter into such spirit, there would be better mutual understanding.

#### 2. One Individual May Not Be Typical of a Nation

Elementary-school children may be brought to follow such ideas as: We should not base our ideas of foreign peoples upon one individual foreigner whom we may have known. As we look about us, we see that all Americans are not alike. America has produced its criminals as well as its heroes and famous men.

In attempting to find out by its leaves what kind of tree may be growing on the school ground, we are told never to identify it by examining just one leaf. The leaves on the same tree may vary a great deal. Hence we look at many leaves and choose a leaf which seems to be most like the others or what scientists speak of as 'characteristic.' No two living things are exactly alike, although they may be of the same kind. We cannot, therefore, judge all people of any foreign nation on the basis of one or two that we may have known.

### IV. SCIENTIFIC KNOWLEDGE IS INTERNATIONAL IN ORIGIN AND SCOPE

Children should early be brought to realize that science is not the property of any one nation, but is international in scope; that its origin

is in the distant past of mankind. They should acquire an impression of the long slow growth of science; they should understand how the discoveries of one man have frequently been based upon the discoveries of another who lived in a different part of the world; they should learn how scientists (even those of nations at war) have coöperated in discovering truth. They should become interested in current news and accounts of international coöperation among scientists who are studying migration of animals, control of pests and disease, and weather observations for transoceanic aviation. More reading material dealing with biography of scientists should be utilized in the elementary school, not so much to make heroes out of scientists, as to make appealing their methods and attitudes.

Household words, common to the child, such as volt, ampere, ohm, pasteurized, suggest the international nature of science. The children are more or less familiar, through some of the materials in elementary science, with a host of workers of various nationalities, such as Archimedes, Copernicus, Galileo, Newton, Halley, Herschel, Franklin, Volt, Ampère, Oersted, Pasteur, Einstein, Curie, Piccard. They are familiar with some of the discoveries and inventions of the Greeks, Egyptians, and Chinese.

Too frequently our present enlightenment is emphasized to the disparagement of the intelligence of the past; we need to portray to children the long road of human progress, to make clear that the status of today is dependent upon the work of many minds of the past. We need to place greater emphasis in the elementary school upon the origins of scientific knowledge and upon the international aspects of science.

## V. USING THE CONTENT OF ELEMENTARY SCIENCE TO DEVELOP INTERNATIONAL UNDERSTANDING

The committee of this Society that drafted "A Program for Teaching Science" (Part I of the *Thirty-First Yearbook*) recognized the importance of regarding those fundamental concepts of science that have profoundly influenced modern thought and behavior as the larger objectives in science education. In those curricula organized about this point of view, the integrating themes of modern science—such as space, time, change, adaptation—interrelationships and variety play significant rôles. These themes may be utilized in the school to develop a larger perspective for the mundane affairs of mankind and an ability to comprehend modern international problems in terms of a vast and ancient

universe—a universe in which man is relatively a newcomer seeking to adjust himself to complicated forces.

The topics that follow are suggestive of some of the centers of interest in science in the elementary school that may be utilized to contribute to international understanding.

### 1. The Earth and Its Story

The elements frequently included in the study of the 'Story of the Earth' are: the scientific hypotheses concerning the formation of the earth, the great age of the earth, conditions necessary for life to exist on the earth, the physical nature of the world and its effects upon living things, the long ages of prehistoric life on the earth, the struggle of life for existence, forces operating on the earth, and some of the changes that have taken place on the surface of the earth. This background, bringing an appreciation of the modern concepts of time and change, should tend to inhibit chauvinism; it should teach each pupil that his are not 'the chosen people,' that all life existing on the earth today is the result of a long succession of living things—a development involving a vast number of individuals extending back to the beginning of life on the earth. The human race is the result of a long series of experiments in the art of living. Man has become a dominant force in nature, and we have a right to feel a pride in the achievement of all mankind.

The mountains, rivers, valleys, plains, seas, and the other physical features that we think of in connection with a given nation and that often come to be revered by the peoples of that nation have not always been there as they are now. The surface of the earth has changed its appearance many times in the past and is constantly changing today. Moreover, the period involved in the birth, development, and decline of nations is but a tick of the astronomical time-clock.

### 2. Conditions Necessary to Life

Some of the broader concepts involved in an understanding of conditions necessary to life are the relationships of living things to temperature, water, food, light, gravity, and certain gases found in the atmosphere; the effect of some of the limitations of these conditions upon life; the narrow range in these conditions on the earth as compared with the range found in the universe as a whole; the adaptations possessed by plants and animals that live under these conditions; the interchange of the energy and substance between plants and animals and between the physical environment and living things. Through ex-

perimentation, discussion, and reading, children learn that living organisms need light, oxygen, nitrogen, carbon dioxide, heat, water, and other things in order to exist and to produce young. When some of these things are scarce or too abundant, life may suffer as a result.

The implication of this content for international understanding is that man frequently is limited by the physical conditions of his environment. Man adjusts himself to these conditions. Some people must live in inhospitable places, such as swamps, deserts, and Arctic regions. These peoples must utilize the materials that are available for shelter, food, and clothing. It is not surprising, therefore, to find a wide variety of customs among the peoples of the earth. Many of these customs that seem foolish to others may be the results of the experience of many generations in a given environment and may be necessary to the survival of that people.

In science in the elementary school the child has an opportunity to come to a realization that man is only one of a multitude of living things, and that, like these other things, he has survived because he has made adequate adjustments and adaptations.

### 3. Interdependence of Life

The interdependence of life finds its way into the elementary school in a variety of ways. A few of the aspects are: life is dependent upon similar substances and conditions; limitations of these basic conditions greatly influence life, including the life of man; and the struggle for existence among living things is due to the fact that they must live in the same environment and be dependent upon somewhat similar substances and conditions and upon each other. Man is an animal subject to much the same natural environment as many other living things, yet by means of his intelligence he has attempted to control his environment. Unfortunately, however, not all of his acts are always wise, and sometimes havoc, with disease and disaster, is produced and causes the extinction of some kinds of living things, including man under some conditions.

Physical and biological forces do not recognize national borders. A wind blowing in one country may be due to worldwide atmospheric conditions and the pressure of air in regions within the borders of other nations. Animals do not necessarily stop at national borders unless those borders are natural barriers, and even then certain animals are known to cross many such barriers.

The natural resources of a country, such as soil, oil, coal, gas, are the result of natural forces operating through millions of years. These resources are frequently wasted because of carelessness and mismanagement. Man can waste in a generation or two what has been the result of titanic natural forces operating over long periods of time. The people living in a country in which there are these natural resources have not created them.

In science the earth must be considered commonly as an entity; a disturbance in the physical or biological world in one part of the earth may have significance to many other parts. In a community a fire in one section is the concern of the entire community. A disease or a pest in one section of the world may become the concern of all peoples. Nations, therefore, should learn to work together in an intelligent way for the welfare of all peoples of the earth.

#### 4. The Migration of Animals

Man must recognize that the forces of the universe were operating long before he created national borders and that he cannot expect animals that have moved along natural migratory routes to respect his national borders. It is no wonder that migration of animals has produced international problems of great importance. A number of animals have been exterminated and the complete extinction of others is threatened because the various people of the earth have failed to co-operate unselfishly.

#### 5. The Variety of Life

There are wide varieties of climate exhibiting differences in mean temperature, in the range of temperature, in the length of the growing season, in the amount of rainfall and in its seasonal distribution, as well as differences in exposure, in slope, in drainage, in elevation and in soil that contribute to a wide variety of environments and result in a wide variety of adaptations to the environment. All around us we see exhibited in nature a variety of forms, differences in structure, size, habits, and life history of plants and animals. They range in size from infra-microscopic organisms to the gigantic forms of the redwoods and whales. The life span of some living things is momentary, while others live for several hundreds of years. Some animals swim, others run, and still others fly. There are numerous different kinds of living things; life in its manifestations is polymorphic.

When we see how many different kinds of living things there are, it is not surprising to find that there are so many different kinds of people. Man has wandered about over the earth for thousands of years, living under the conditions of a variety of habitats, widely separated from each other; we should expect, therefore, to find different races, languages, and customs, but the lesson that science may teach is their interdependence despite their differences.

## CHAPTER XX

### SCIENCE IN THE HIGH SCHOOL

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OTIS W. CALDWELL

Professor Emeritus, Teachers College, Columbia University, and  
General Secretary, American Association for the Advancement of Science  
New York, New York

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#### I. AGE-OLD AND UTILITARIAN CHARACTER OF SCIENCE

If there be persons who are tired of discussions of science and human affairs, let them recall that human affairs have been concerned with science throughout the whole period of civilization. The unplanned or poorly planned earliest efforts of men to understand and use nature were but the beginnings of that science. Through all the ages there has been a slow accumulation of valid and dependable knowledge. Until recent times, relatively, this growing knowledge dealt almost wholly with ways in which men might make better use of nature, as they steadily sought increased benefits and comforts. A few men of genius and prophetic vision, such as Aristotle, Pliny the Elder, and Francis Bacon, saw order and system in the accumulated facts about nature. In the last few centuries scientific workers have greatly clarified and refined our understanding of order and system and of underlying causes and principles. Furthermore, a few scientific men began to see the elements of a philosophy of living as a derivative from science. With most people, however, science is still considered almost wholly in terms of increased material acquisitions, human comfort, and release from arduous labor. Acquisitions resulting from scientific knowledge have sometimes made mediocre but fortunate persons immensely wealthy. Lavish human comforts, the results of scientific devices, are available to all who can meet the relatively small economic requirements. Reduction of arduous labor by means of the machine has proceeded until individual respectability is too closely associated with freedom from the kinds of hard work that are accompanied by perspiration.

#### II. BENEFITS OF SCIENCE ARE INTERNATIONAL

The benefits of science, while not entirely universal, are international. Any new thought about order, system, principles, and philos-

ophy is not restricted by national boundaries. Language differences retard, but do not prevent, the distribution of scientific knowledge. Ideas and inventions, covered by patents within one nation, sooner or later become the possessions of other nations. Indeed, it may be said of commercially valuable patents that they are devices for delaying, but not for inhibiting, one's competitors. The promulgation of scientific ideas occurs despite the wishes of discoverers and inventors. In fact, scientific ideas are like cosmic energy, which finds its way through all sorts of materials, and through buildings made by men. Moreover, inventions for both constructive and destructive purposes become the possession of the world regardless of national boundaries, for the basic scientific ideas do not remain the permanent property or possession of an individual or a nation. In evidence of this truth, tractors for farm use are found in every modern agricultural nation; automobiles are everywhere, except where people do not want them, and even those regions are not entirely devoid of them; airplanes fly into every land worth visiting, and fly over all that are not worth a stop; scientific foods, clothing, medicines, and conveniences are heralded world-wide by radio and newspaper spokesmen. Even these spokesmen illustrate a new vocation for those with capacity and inclination to keep making everlasting adjustments to the requirements and opportunities of new scientific knowledge. Science knowledge, the ways of science, and the benefits of science are not individual or national, but international.

### III. RADIO SCIENCE TRANSCENDS NATIONAL BOUNDARIES

The discovery and subsequent uses of radio furnish a good illustration of science and world affairs. Radio waves are impersonal and take no note of national boundaries. They will carry faithfully the messages given them. The messages may be personally selfish, designed either for legitimate or for unworthy economic gain, or they may be messages of highest idealism and of altruistic import. These messages may be the best known scientific truth or the most footless and foolish superstition. They may be messages of hope based upon growing quantity and improving quality of what is known of truth, or they may be messages of fear caused by added distribution of unfounded signs and omens and of false beliefs. It does not matter to the radio waves what kinds of loads, if any, they are given to carry. In fact, so far as is known, radio waves have travelled above, beneath, around, and through us and our ancestors during all the ages, quite unburdened by any of

man's wishful thinking or economic ambitions or by any of his valid interpretations of established facts. Radio waves didn't 'know' about segregation of the earth into nations. If they were sentient entities, they might be amused by artificial boundaries and by the different languages by which narrow-visioned men convey thought. In one part of the world the waves are made to carry ideas in German, in another Chinese, and so on. In fact, Russian ideas may pass by radio from Eastern Russia directly through China, Japan, the United States, England, Spain, France, Italy, Germany, and back to Western Russia, and meantime be linguistically quite unknown to the countries through which they pass. The scientific uses of radio will make it increasingly difficult for nations to maintain their linguistic national boundaries.

#### IV. BETTER SCIENCE EDUCATION IS NEEDED

Do all the citizens in each nation come into possession of the knowledge amassed by science? They do not, and therein lies a great danger. Where education is meager or absent, there can be but little understanding or appreciation of new knowledge. If the so-called 'leading people' of a nation possess and use knowledge, dictating the blind co-operation of the whole nation, the results are likely to be in the interests of the leaders, not of the nation. Education, including scientific education, of all the people is needed. Otherwise, as of old, 'Knowledge is power'—but with no assurance that that power is used for worthy purposes. History, even recent history, contains many forceful illustrations—and we fear more may later be added—showing how an undemocratic use of knowledge sacrifices the people in the interest of the leading few. A thoughtful consideration of the possibilities of good or harmful uses of the unprecedented power made possible by modern science forces the conclusion that better scientific education is needed by the largest possible number of those whose welfare is to be largely determined by modern science. This need exists for each nation that would develop or formulate a long-time plan toward the development of its own citizens. The most enlightened selfishness demands prolonged and nation-wide education in science for each nation.

#### V. PROGRAM FOR EDUCATION IN SCIENCE

"What constitutes a good program for education in science?" is a question which for many years has elicited conflicting answers. In relation to the secondary schools, which have been the part of the edu-

tional system most concerned with programs of science education, a committee composed of eminent scientists and educators prepared a significant report over four decades ago. Of this *Report of The Committee of Ten on Secondary School Studies*, the Chairman of the Board of Trustees of the National Education Association said: "There is substantial agreement that it is the most important educational document ever issued in the United States." Thirty of America's leading scientists and science teachers were on the science committee whose recommendations regarding science appear in that report. They unanimously declared that "every subject which is taught at all in the secondary school should be taught in the same way and to the same extent to every pupil so long as he pursues it, no matter what the probable destination of the pupil may be, or at what point his education is to cease." These scientists argued for teaching the fundamental principles and methods of a science, and said that it was not so important what science subject was studied, as that the one studied should be prolonged and intensive. In view of the fact that college entrance was at that time a main objective of secondary education, the following observation was made: "On the theory that all the subjects are to be considered equivalent in educational rank for the purpose of admission to college, it would make no difference which subjects he [the pupil] had chosen from the programme,—he would have had four years of strong and effective mental training." The only committee member who registered an objection to that said: "All such statements are based upon the theory that, for purposes of general education, one study is as good as another—a theory which appears to me to ignore Philosophy, Psychology, and Science of Education. It is a theory which makes education formal and does not consider the nature and value of the content. Power comes through knowledge."

### 1. Divergent Points of View

The two points of view set forth in the quotations just made are before us still in one form or another. Education in the discipline of careful thinking about scientific phenomena has long been advocated, and few believe that the promised achievement has been widely realized. We need not raise the question of a general and transferable discipline, since the kinds of scientific phenomena with which the habit might be acquired are chiefly the common everyday phenomena of science. Hence the habit of careful thinking, if established, might be prac-

ticed later with the kinds of phenomena with which it began. The most pertinent question is not the transfer of use of the habit, but whether it really is established in the first instance.

Another point in the quotations from that noted *Report of The Committee of Ten* relates to the understanding of principles of science. At the present day this is again taking a major place in guiding science education. Surely no one would minimize the importance of common understanding of the many principles of science that emerge in all sorts of human experiences. But science knowledge, in particular knowledge of the many scientific facts that arise in all sorts of common human experiences, is now sometimes declared to have little value as an outcome of science education. With this conclusion, we cannot agree.

## 2. Importance of Facts

Principles and habits of thinking are not acquired except in relation to significant facts, and significant facts are useful. In answer to Dr. Walter A. Jessup's question, "If we believe in knowledge, what steps should be taken to increase the student's enduring knowledge?" we recall that Dr. E. L. Thorndike points out that no worthy educational results can be secured except by learning worthwhile facts.

There are those, however, who argue that since many, possibly most, students forget much of the factual material of their science, the inferences and principles, not knowledge, are the desired outcomes of science teaching. Yet no one has shown that the best students forget all the significant facts, nor has anyone shown that poor and mediocre students retain full understanding of the principles and the inferences presented to them. It seems safe, therefore, to assert that achievement in the knowledge of facts and achievement in the understanding of principles and inferences bear a definite relation to retention.

## 3. The Educational Objective

Furthermore, the kinds of facts, principles, and inferences that are most useful will naturally be those most used, and hence those most likely to be retained. Much effort is now being directed toward finding the essential main body of facts and principles that should constitute the central core materials of science instruction. It seems likely that such a central core of materials that would be appropriate for one part of a nation would also be appropriate elsewhere, even for other nations. To this central core, there should be added abundant material having indi-

vidual, local, or regional significance. For example, the building of plant foods and fibers as a result of photosynthesis is useful science for the United States, for Japan, and for France. But special scientific aspects of cotton fibers may be more important for the United States, while silk fibers produced by animals fed upon products of photosynthesis may be more important for Japan and France. Thus we need carefully selected, meaningful core materials in science so organized and presented that the suitable, as well as the essential, facts and principles may be derived therefrom. To these core materials, different regions or nations may add specially significant science material, all organized together in a continuous and worthwhile program of science instruction. The educational objective, therefore, would relate, not to principles and inferences alone, but also to science knowledge that is worthwhile for people to possess.

#### VI. FUTILITY OF NATIONALIZING SCIENCE

This wider and more prolonged education in science cannot, of itself, insure increasingly constructive uses of science. Knowledge without worthy purposes is power, but dangerous power. Science, itself, is not selfish, though scientists may be. On this question even effective scientists take one or another of the two distinctly separate roadways. Travelling one of these roads, we may find the individualist and the nationalist more or less closely associated. The individualist makes an important discovery, embodies his discovery in a valuable new machine, patents his machine, then markets it. He helps the public, but makes sure that he and his manufacturing company gain and hold the largest possible economic returns. The nationalist wants his own nation to hold the advantages of scientific knowledge and power, lest economic or military gain might come to another, and possibly rival, nation. Although the nationalist and individualist usually travel the same road, each often watches the other to make sure that one does not seek a wide detour from which he may not return. The other main road, less travelled as yet, is peopled by those who see that truth can be patented but temporarily; that even nations, from the point of view of scholarship, are no longer walled-in; that the power of knowledge wrongly used is destructive; that even the sciences of warfare are subject to leakage through the closely-meshed human network to which such knowledge is entrusted. The futility of trying to keep scientific knowledge hidden must become more clear as men learn more of the ways of science.

**VII. THE CONSTRUCTIVE USE OF SCIENCE IS INTERNATIONAL**

Since the knowledge gained by science, because of its fundamental nature, is destined to be widely distributed, the human obligation for its proper use becomes increasingly important. Scientists may not safely omit their full share of the obligation toward having modern peoples develop worthy purposes and functioning controls, to the end that there may be constructive, and not destructive, uses of science. To increase exact knowledge and to develop, test, and act upon valid interpretations of the knowledge amassed by science is a continuing and growing obligation for all those who try to acquire a long-time view of human welfare.



## CHAPTER XXI

### MODERN-LANGUAGE STUDY

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ROBERT HERNDON FIFE

Gebhard Professor of Germanic Languages and Literatures  
Columbia University  
New York, New York

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A significant characteristic of our day is the ever-growing rivalry of nations. Whatever else the future historian of humanity may have to record for the two decades since the World War, the spirit of an acute national and racial consciousness throughout all classes of people and all corners of the earth will certainly play a large part in the story.

#### I. LANGUAGE AND RELIGION

Nevertheless, even though the cause of peace seems at times a will-o-the-wisp, humanity is increasingly inclined to seek means for a better understanding between nations on the path of cultural exchange. For this the language of a people is obviously the most direct gateway. The unity of the popular soul with its speech was long ago discovered by the founders of the great religions of the world. The Brahmins raised their language to a god and worshipped it along with Shiva and Vishnu. In the Koran, God says that He has never sent a prophet to any people except in its own language, a principle which Mohammed and his followers did not carry into practice, for the prophet forbade the translation of the Koran and the proselytizers of Islam have always depended on the Arabic text for the propagation of the sacred word. Christianity, which lost its ancient seat in the centuries following its birth, was obliged to adopt a different procedure, and the Christian missionaries have always tried to carry their propaganda in the national tongue in order to force its entry into the national soul. In the Americas and in Central and Southern Africa they have given the heathen races a written language along with the Gospel message, thereby opening the road for the nationalism of the future. Today in Britain's African dependencies as far South as the Zambesi River, it is the missionaries who are the defenders of the native dialects and the most active opponents

of the too rapid spread of any *lingua franca*. Their experience tells them that the vernacular is the only path that leads directly to the racial soul and that the new ideals cannot be formulated in prayer and other expressions of the faith within, except in accordance with the habits of racial expression.

## II. LANGUAGE AND NATIONALISM

Four hundred years ago the development of national ideals in Europe began to be intertwined with the feeling of the peculiar sanctity of the national language. While it cannot be denied that some of the characteristics of the modern nations go back to racial complexes that began to develop in remote prehistoric ages, cultivation of a common language opened the way for these to emerge into consciousness and has been the strongest influence in giving them concrete form and welding them into the national soul structure. Herder, who first conceived the modern idea of the simultaneous development of a people and its language, declared that for every outstanding race thoughts are the sons of heaven, words the daughters of earth. Modern psychologists are not sure that any such differentiation exists and tend rather to revive the theory of the Stoic philosophers that language and thought are identical and that neither is possible without the other. It was the Tuscan idiom, the "new sweet style" of Dante, that awakened the Italians to consciousness as a people and opened the road to a formulation of their common ideals by the great writers of the Renaissance. Luther and his contemporaries prepared the medium through which the widespread members of the German family could communicate intelligibly; then Goethe and Schiller and the other great classical writers of the eighteenth century forged the unity that expressed itself in the German national uprising of 1813. The union of the French and the English nations about the Valois and the Tudors in the later Middle Ages followed close on the welding together of each of these peoples by the spread of a national vernacular in law and literature.

Just as soon as Latin began to retreat and the national languages took its place, national peculiarities appeared in bold relief. So long as Luther and Thomas More wrote in Latin, the dynamic irrationalism of the German and the resistant conservatism of the Englishman were masked under scholastic tradition and humanistic formulas; when they began to use their own native speech, the traits that had developed out of centuries of peculiar racial admixture and group experience broke

into view. Then as Latin gave way to the native tongues, the necessity arose for learning the language of the neighboring people, in order, as Montaigne puts it, that a man might rub and polish his brain against that of the foreigner.

### III. LANGUAGE, THE INSTRUMENT FOR NATIONAL SELF-INTERPRETATION

Since the Napoleonic Wars the growth of nationalism has gone on like a world-wide epidemic and since the World War its spirit has swept like a prairie fire to the uttermost corners of the earth. Ancient fragments of peoples, like the Turkis of the Transcaspian steppe and the Indians of the valleys of the Andes, are stirring up the dormant fires of pride in a mighty past; primitive tribes, like the Kikuyus of East Africa and the Baganda on Lake Victoria, are beginning to interpret tribal traditions in terms of racial and political unity. Everywhere as the awakening of the masses goes on, the urge toward political and social unity pushes national speech ahead of it as a unifying symbol of the inner nature of the people. We are accustomed to see in nationalism as it appears today a violent, explosive force that can portend only harm. It is entirely probable that future generations in looking back on our present phase of historical development will discover many beneficent cultural forces at work. In the cultivation of the national language it will see a determined effort on the part of a people to make its inner nature understood by others. The Afrikaner in the South African Union, who insists that the English child shall learn as a second language the home-grown vernacular of the descendants of the early Dutch settlers, is not trying merely to strengthen a party cause. He feels instinctively that the character that the Boers developed through seven generations of life in bush and veldt can only be understood by a neighbor and co-worker in the state if he knows the homely idiom that has grown up with the Afrikaner race. Today the nationalist will sometimes even sacrifice historical traditions so as to make it easier for the outsider to enter his world, as the Turks have done through the introduction of the Latin alphabet and as many Japanese would like to do by romanizing their ancient Cano. Even the English are exerting themselves to oil the hinges of the language gateway. The various efforts to simplify the English vocabulary are part of the endeavor to make it easy for the native to become bilingual by putting before him a standardized list of words that will provide for the common concerns

of life everywhere—in the valleys of the Ganges and the Nile, the highlands of East Africa, and the Islands of the Caribbean and the Pacific.

#### IV. AMERICAN ISOLATIONISM

It seems a far cry from all this to the children of America, whose foreign language opportunities are limited to a very few years of classroom contact. It has, however, its bearing, and a very direct one, on the social aspects of education. Increased emphasis on vocational objectives and the expansion of the so-called 'social studies,' which have elbowed more space for themselves in the curriculum, have had a devastating effect on the language program in many schools. The Romans divided the world into those who were at home and those who were at war. We Americans tend to think that we are always going to remain at home. We have cherished and still cherish the illusion that national interest should be limited to what lies between our oceans. It is the delusion that we lie apart from the rest of the world that leads many people to believe that our public schools have no need for the foreign languages, which are the only means of direct contact with the foreign mind.

#### V. THE MODERN LANGUAGE TEACHER

A great deal of confusion exists as to the purposes and immediate objectives of foreign-language teaching in the American system. For some of this, the teachers themselves are to blame. That much can be said against their methods and achievement has to be admitted. We always find ourselves in good company when we shift the blame for meager results on teachers and their methods. From Rabelais and Montaigne, Locke and Rousseau, down to Henry Adams, and including most of the great educationists of the last century, distinguished critics have decided that the teachers are to bear the responsibility for the failure of education. This is not the place for defense of the national corps of modern-language teachers. They suffer for the most part acutely from the general defects of the American teacher: lack of sufficient specialized training, brevity and uncertainty of tenure, and consequent want of a professional spirit; but, it must be said in all candor that their deficiencies are certainly no greater than those of their colleagues in other subjects.

## VI. MODERN LANGUAGE IN THE MODERN CURRICULUM

## 1. Practical Aspects

It is certain that of the subjects in the high-school curriculum, the foreign languages—French, German, and Spanish—make the greatest demands on memory and sustained mental effort and require the greatest outlay of time and volitional activity if they are really to produce what Michael West has called “surrender values” at the end of school years. The foreign language is also, of all the high-school subjects except English, the only one whose results in skill can be readily tested after education ceases. The aims of foreign-language teaching vary with factors of time, position and outlook in life, and individual ability. In general, it is recognized that the ultimate objectives in this country may be summed up under two heads: practical and cultural.

The chief practical objective is the ability to get a first-hand acquaintance with foreign science. This concerns only those who are to carry on into college or vocational school, but the training for it cannot be passed on altogether to these institutions. This has been done with German since the World War and with, in the main, deplorable results. The colleges have an increasing tendency to crowd the program of the first two years with synthetic courses that are supposed to give the student a general knowledge of many subjects, with the result that courses like those in foreign languages, which call for specific skills and abilities, are trimmed down more and more, while the pre-professional mortgages of the undergraduate increase year by year. The stress that the medical profession and the chemical and physical sciences and also the educationists continue to lay on an ability to read foreign languages results often in nothing more than the fulfillment of a paper requirement that has to be administered with little reference to real achievement. To imagine that a two-year college course of three hours per week, crowded in among the demands of the natural sciences and the social sciences, will provide this ability for a future doctor or engineer just because the professional schools carry the requirement in their curriculum is an entertaining instance of naïveté on the part of American education. The ability to read technical works in French or German with the ease necessary to insure that one will turn to them for information in the practice of any profession demands an effort that is rarely successful unless it begins in the secondary school.

Other so-called ‘practical’ aspects of foreign-language teaching in

the American schools are unimportant. We have no civil service of significance that requires foreign-language knowledge. The number of students in the schools who will eventually go overseas for business or pleasure is too small to require attention in the school curriculum. The conception that the value of French and German in the schools should be measured by the ability of the students to speak these languages after graduation is one of the pedagogical ideas that was imported from Europe without due inspection at our ports. Undiscouraged by the futility of the results during the past fifty years, some teachers still hold this illusion to their bosoms. This does not mean, of course, that even the student who devotes only two years to foreign-language study does not need to be trained to read the language aloud correctly and intelligibly and to hear it spoken and read until the unfamiliar music of its sounds associates itself with meaning in his mind. French and German are not French and German unless they are spoken and understood in the native way. The schools cannot go further than this unless they can take the time to train specialists for positions that American life does not offer. Few interpreters are necessary in the country and few international correspondents. Those that American business needs, it can enlist quickly enough among the emigrants from abroad. Speaking a foreign language is not a generally valid goal of education here, however useful it may be for the selected individuals who can travel abroad. The concierge of a Paris or Rome hotel slides without effort from one language into another, but he speaks them all without culture.

## 2. Cultural Aspects

It is now generally agreed that the chief objective of the study of foreign languages in the American schools is the ability to read them with all the ease and enjoyment that a concentration on this objective can bring. The aim of this is not primarily the understanding of a foreign civilization, although it may contribute something to that end. The ultimate goal is an initiation into the peculiar soul form of the Frenchman or German or Spaniard. This is interwoven with the linguistic habits that make up the spiritual style of the foreign people, the expression of its inner structure, which is associated with all the outer physical forms of its national life as the mind is with the body. If French culture were identical with information about the French, we could afford to spare our children the labor with French vocabulary and phrase and sentence structure and set them to reading English

books on France, its history and society. We could even make an attempt to stimulate their ideas through translations from French literary masterpieces. The English language has an unexcelled wealth of translations from the classical languages, from Chapman's *Homer* down to Gilbert Murray's rendering of Euripides, but it is poor in those from the modern languages. More than thirty English and American admirers of Goethe have tried in vain to recapture the ideas and emotions embedded in his *Faust*. Translation gives everything except the native spirit of the original, and that is just what is essential. What is it that conceals itself in the language of a story by George Sand, or a play of Hugo, or a novel of Bourget? Whence comes the hardness and polish of the French sentence, the precise definition of the idea even in the naïve dialect of the peasants of the Indre valley? It is the rigid consequence of thought, the logic that shows itself in the persistence with which the Frenchman asserts and defends his individuality in society and state. Take the stories of Theodor Storm and note the profound yearning for an irrevocable past that runs like a ground tone through the language of his North Germans in their struggle with life's problems. Similarly, we taste in the homely realism of Gottfried Keller's speech the humor and grim tragedy that marked the lives of his Swiss fellow-townsmen. These are depths of racial experience that no translator can recapture.

It would be a mistake to suppose that these things escape the boy and girl because we do not see an immediate reaction to them. The young organism sucks at every pore when it is brought into contact with humanity in its artistic form. *Je veux préciser*, as the late Raymond Poincaré used to say in beginning one of his logical summaries of the rights of France. What the young student finds in the foreign image is a stimulus and a food for the expansion of his emotional world. Natural science and the laws of conflicts of society may open many spaces for the imagination, but such an appeal is in no way to be compared to that which comes from a contact with the joys and sorrows of mankind under other skies. Life is serious, says Goethe, but art is cheerful and serene. A sound knowledge of the history of France and its society cannot open vistas for the young heart as do the stirring adventures of Jean Valjean in *Les Misérables*. The German *Weinlaube* is not merely a grape arbor in a German setting. When one knows the word, it unleashes the imagination. Here young people sit beneath the leaves and sing and tell their love, while the sun falls on the forested

hillsides and the waving grain below, the land of their future labor and happiness; here the father and the mother watch the fading light of the evening while the songs of the happy wine-harvesters echo up from the valley. The mind of youth leaps forward to the distant blue hills and the bright world of romance that lies beyond them. *La coeur a ses raisons, que la raison ne connaît pas*; this remark by Pascal, so untranslatable French, defines and justifies the appeal of humanism to youth. To recognize oneself through the language of another is to unlock quite irrational and intuitive depths of emotion. These may not dry up entirely during a life-time of drab, materialistic experiences.

The foreign languages have become the axis of humanism in the school curriculum. Their importance thus increases as the complexity of modern life goes forward, with its manifold appeal to the realities. They are a necessary counterbalance to the increasing materialism of existence.

## CHAPTER XXII

### MODERN LANGUAGES IN THE HIGH SCHOOL

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MARGARET B. HOLZ<sup>1</sup>

Late Head of Foreign Language Department, State Teachers College  
Montclair, New Jersey

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The need for far-sighted, intelligent preparedness in education is never greater than during an epidemic of narrow-minded Fascism, National Socialism, Communism, aggressive Nationalism, or any other 'fanaticism.' When governments admit their weakness by suppressing freedom of speech and of the press, and by regimenting the education of the young so that it reflects only state-approved opinions, the time has come for the alert educator to prepare for the intellectual revival that is bound to follow. If, besides, this educator lives in a country where democratic traditions are still predominant, his obligation toward the younger generation is even more binding; for he must devote his efforts not only toward the preservation of these sacred democratic rights within his own national boundaries but also toward the rebirth of international coöperation through mutual understanding.

In the curriculum of our American high school there are ample opportunities to demonstrate to the younger generation the folly of isolated autarchy and the practical and ethical necessity for international sympathy. As members of any national unit, we owe so much to other peoples that this very international indebtedness in the fields of science, art, music, literature, in fact in all categories of human and social endeavor, forms a part of every national development. Just as it is impossible to picture human society disintegrating into innumerable units living independently, hermit-like, in barren solitude, so is it impossible to imagine that artistic, intellectual, racial, religious, or any other kind of national isolation would promote anything but spiritual decadence—a sort of national leucemia.

<sup>1</sup> It is with great regret that the Committee learned of the death of Miss Holz at the end of August. Miss Holz exemplified in her work at the Montclair State Teachers College the spirit of modern-language teaching that she described in this article.

### I. THE TRADITIONAL EMPHASIS

Among all the subject-matter specialists in the American secondary schools, the teacher of modern languages enjoys the salient privilege of facilitating and promoting international coöperation and sympathy. Unfortunately, the majority of modern-language teachers is still unaware of this singular opportunity. We all know that heretofore most teachers of French, German, Spanish, and Italian have been entirely satisfied with the study of their language as an end in itself, and that this has meant, for the most part, a study of mere dry-as-dust grammar, the memorizing of rules, exceptions to these rules, and—yes indeed!—exceptions to these exceptions. It also has meant a more or less skillful versatility in applying these rules with all their entourage—in detached sentence demonstrations filled with grammar tricks, but sadly devoid of sense. And, finally, these mental gymnastics have led the aspiring scholar to a higher form of language acrobatics called 'translation.' This exercise never was intended to help the learner gain any information about the life of the nation whose language he was supposedly learning, but did help him, if luck was with him and his memory did not fail, to pass examinations.

### II. THE CULTURAL EMPHASIS

Recently, the emphasis in the teaching of modern languages in American secondary schools has shifted from skill in this grammar-translation to skill in reading. The indolent teacher rejoices in this so-called 'reading objective,' because he interprets it as a mere technical drill in language forms and limits it to the more-or-less silent reading of a very few books. The conscientious and imaginative modern-language instructor interprets it in the larger sense to include purposeful reading for cultural aims, followed, as all good reading is, by oral and written discussion of valuable thought material. Moreover, intensive, extensive, or collateral reading necessitates a clear knowledge of linguistic forms. Thus the cultural aim provides for intelligent motivation of language-learning and a desire on the part of the learner to overcome grammatical difficulties.

But the task of the modern-language teacher in these times is too important to allow for any lazy man's interpretation of his teaching aims. It must be his clearly defined objective to free the growing pupil from narrow-minded prejudice and hatred and to help him find his place in this international world of ours as a well-adjusted world-

citizen. Psychology teaches us that prejudice and hate are born of fear and ignorance. The 'foreigner' in our midst, as well as in his country across the sea, will not be hated or misunderstood if we can teach the high-school pupil the technique of interpreting at least one foreign nation fairly through the study of that nation's language and culture.

### III. OBJECTIVE OF MODERN-LANGUAGE STUDY

Let us, therefore, state definitely and clearly that the ultimate objective of modern-language instruction in the American high schools should be the acquisition, through purposeful study, of a sympathetic understanding of at least one foreign nation in relation to our own national problems by means of the learning of the language which that nation speaks.

### IV. CONTENT OF A THREE-YEAR COURSE

If we grant this purpose as fundamental to an American boy's or girl's secondary education, we must plan the high-school course in modern languages in accordance with this principle. In other words, a three-year course in French, German, Spanish, or Italian cannot afford to limit itself any longer to a doubtful mastery of verb forms, regular and irregular, pronouns, prepositions, declensions, the subjunctive or the passive, but rather it must explain national character through government, geography, history, literature, art, sociology, economics, religion, recreation, custom, tradition—in fact, all forms of human and national institutions. Topics for oral and written discussions, as well as for reading, must be selected very carefully from this point of view. It is not sufficient that the story to be read be pretty; it must fulfill some of the preceding basic cultural requirements. The difficulty with this particular approach lies in the linguistic infancy of the student beginning a modern foreign language. Once it is clear, however, that linguistic simplicity does not necessarily mean low mentality on the part of the student, this difference between the student's intellectual level and his linguistic level can be overcome by careful planning on the part of the teacher of foreign languages. It is not necessary that a sixteen-year-old pupil, who in his mother-tongue enjoys Shakespeare, Dickens, or modern problem novelists, be given a textbook in French, German, or any other foreign language, based on kindergarten ideology. Instead of treating this high-school pupil to a moronic description of a colorless classroom, or a house, or a garden that will leave nothing but distaste

for the subject matter, let us give him a new vista of the world. There are very charming rooms that could be described, such as King Frederick the Great's library in Sans Souci, or the Hall of Mirrors at Versailles—rooms that will include all the important 'room' vocabulary. Why descend intellectually to the description of a nondescript house when you can derive all the vocabulary benefits from a lesson on Dürer's house in Nüremburg, or El Greco's house in Toledo? These basic topics may be treated quite simply, as they must be in the beginning of language learning, but out of them will come valuable cultural concepts that will not be forgotten when rules for the subjunctive have long dropped into the abyss of oblivion. Instead of organizing a three-year high-school curriculum on the basis of grammar and syntax difficulties, it should, advisedly, be set up with the idea of including information on: first year—the home and family; second year—town, city, and state; third year—artistic, literary, and other spiritual currents in the history of the people. Such a program of study will naturally include language study *per se*, because the knowledge of the language of a nation is essential in the acquisition of cultural information and promotion of thorough understanding.

Some educators now advocate modern-language courses that exclude to a large extent the language of the nation studied. Strangely enough, these courses are organized for groups of lower intelligence and of no language ability, while the more intelligent groups are supposed to continue with a non-cultural, college-preparatory, drill course. The cultural program advocated for high-school classes in modern languages should certainly be included in courses of study for the able language student, for it is the able language student who will profit from the cultural background and linguistic instruction and who will achieve the ultimate objective to the ultimate benefit of his nation. The reason why language instruction is an indispensable part of a modern-language culture course is derived from the fact that the concepts and ideas characteristic of a certain culture can be expressed, to a large extent, only in the language itself; and that a translation can only approximate, but never be wholly a substitute for, the original expression. As an example, when you think of the concept of the English word 'garden,' that is not the same as the concept of the French word *jardin* or the German word *Garten*, because the English word conjures up before the mind a garden in the English style, and the child learning the word *jardin* should have the typical French concept of this word when using

it in French. No translation, no matter how clever, can, therefore, be adequate.

#### V. PLACE OF GRAMMAR AND SYNTAX

Let me hasten to reassure the advocates of scholarly accuracy that grammar and syntax are not excluded in any way from this program of work. In fact, they are essential parts of the work, but their place and motivation are slightly changed. The necessity for work in grammar is demonstrated clearly to the learner who wishes to express ideas important to him; for in order to state them clearly to himself and to others, he will ask for certain definite explanations and rules that will facilitate his expression. But he will not be burdened with the learning of many unnecessary by-products of grammar—as, for instance many irregular verbs that he will never have an opportunity to use. The same holds true for any other language skill; when it is clearly motivated in the pupil's mind, he desires eagerly to fulfill that motivation, which is to understand a foreign nation through the medium of its language, customs, and accomplishments. These skills obtained from such work include: a reasonable ability to understand the spoken language, to express ideas with a reasonable amount of accuracy, to read for information and enjoyment on a level linguistically simple but rich in intellectual content, and to write with a reasonable degree of clarity and style. But the newly-proposed modern-language objective does include more than language skills. It is just as important for the high-school pupil to gain a knowledge of a foreign nation through books as it is to gain an insight into the intellectual and spiritual aspects of the practical everyday life of these people through a study of their dances, songs, holidays, foods, customs, festivals. It is through their expressions of joy and sorrow, happiness and sadness, their tastes even in the choice of colors and materials for their costumes, in their rhythms and harmonies, that we gain first-hand information and understanding of their character and also of their problems.

#### VI. LINGUISTIC APTITUDE REQUIRED

This new interpretation of modern languages necessitates also a more careful selection of pupils in the field of modern languages. The idea that every child should have the same opportunity in the sense that he should follow the same roadway is a misunderstanding of the democratic idea. In a democratic country every child should have the oppor-

tunity to develop his own abilities to a degree that will assure him success and happiness in his work, but it does not mean that everybody should have the same intellectual food, no matter what his aptitudes. The high-school boy or girl with language aptitude will benefit from the course we have outlined and in consequence will better serve his nation and the world.

## VII. THE MODERN-LANGUAGE TEACHER

But this new approach to modern languages demands a new kind of teacher preparation. It will no longer suffice for the prospective teachers of French, German, Spanish, and Italian to acquire merely a limited book-knowledge of the language. They will have to spend a considerable time in the country whose language and culture they wish to interpret to their high-school pupils. Only if they have acquired this first-hand and truly living knowledge through close association with the people in their natural surroundings will they be able to understand and interpret fairly.

The modern-language teacher should never be a propagandist. As such he would defeat the very purpose of this new language set-up. He must view and describe all matters objectively, because it is only by doing so that he can teach young people to observe and compare, to criticize and improve. The modern-language teacher is teaching American boys and girls to become not French, German, Spanish, or Italian, but better Americans by means of a clearer conception of their national, as well as their international, rights and obligations.

Since the tendency of the day is unfortunately toward intense nationalism, full of narrow-minded prejudices and hatred, let us make a conscious effort to stimulate clearer thinking based on a more sympathetic understanding, in the interest of international coöperation. The time must come when people will awake to the inevitability of world peace and the need of intelligent preparedness for it. As teachers of modern languages, let us rejoice in our unusual opportunity to help pave the way for international understanding through the study of modern languages in the high school.

## CHAPTER XXIII

### THE CLASSICS

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W. L. CARR

Professor of Latin, Teachers College, Columbia University  
New York, New York

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#### I. THE CLASSICS AS AN INTEGRATING FORCE

In a letter that was addressed to the late Professor Frank Frost Abbott, of Princeton University, President Nicholas Murray Butler said in part:

No educational substitute for Greek and Latin has been found, and none will be found so long as our present civilization endures, for the simple reason that to study Greek and Latin under wise and inspiring guidance is to study the embryology of the civilization which we call European and American. In every other field of inquiry having to do with living things, the study of embryology is strongly emphasized and highly esteemed. What is now being attempted all over this country is to train youth in a comprehension of a civilization which has historic and easily examined roots, without revealing to them the fact, and often without even understanding the fact, that modern civilization has roots.<sup>1</sup>

I assume that the truth of that proposition needs for intelligent and informed persons no demonstration. I should like, however, to develop two corollaries of the proposition: first, that many of the most important integrating forces among the nations of the Western World have been and are those that have their common origin and source in the language, literature, and life of Greece and Rome; and second, that the perpetuation of these common elements, with their unifying and integrating effects, is dependent on the continuance of the study of the classics in the schools of the nations involved.

<sup>1</sup>Andrew F. West (Editor). *Value of the Classics*. p. 42. Address delivered at the Conference on Classical Studies in Liberal Education held at Princeton University, June 2, 1917. (Princeton University Press: Princeton, N. J., 1917, 392 pp.)

The integrating effect of common experience is quite obvious in all the relationships of life. At dinner parties or in political parties it is the presence or absence of common experiences and common ideas that spells success or failure. College class reunions or old soldiers' reunions make their appeal to the common elements in the experience of the participants. The members of a family group achieve unity and mutual understanding, not through common blood, but through common elements of family experience.

During a period of more than a thousand years the nations of Western Europe achieved such international understanding as they did achieve through the common elements of language and culture they received from Rome, either directly through the official contacts they maintained with the Roman state or Roman Church or indirectly through the literary influence of Cicero and Vergil and the Church Fathers. And the most important common elements of the Renaissance as it appeared in various parts of the Western World were the renewed interest in the Latin classics and the rediscovery of the treasures of Greek literature.

And even after Latin had ceased to be the common auxiliary language of the scholars of the Western World, there still survived a common heritage of classical mythology and philosophy, a common stock of classical reference and allusion, a common mold in which was shaped the literary expression and the inward thinking of peoples as outwardly diverse as Italian and Englishman, Spaniard and German.

It is because all this is true and has been recognized as true that the study of the classics has continued in the Western World in spite of the barriers of diverse language and of national boundaries. Conversely, a recognition of the unifying influence of classical culture has quite logically led intense nationalists to oppose the study of the classics. The German Kaiser, for example, in his opening address at an educational conference held in Berlin in 1890, criticized German secondary education of that day because of its emphasis upon the classics. On this point he said:

Whoever has been in the Gymnasium himself and has caught a glimpse behind the scenes knows what is lacking there. Above all else the national basis is lacking. We must take the German as the foundation for the Gymnasium; we ought to educate national young Germans and not young Greeks and Romans. We must depart entirely from the basis that has existed for centuries—from the old

monastic education of the Middle Ages, where the standard was Latin with a little Greek added. That is no longer the standard; we must make German the basis.\*

And in so saying he was perfectly logical. The study of the classics tends to broaden international sympathies; the elimination of classical studies tends to promote a narrow nationalism. Perhaps Herr Hitler may well be charged with a lack of intelligence in not having added to his famous bonfire in 1933 all the classical books in the schools and libraries of the Reich. It is said that Herr Hitler knows no Latin or, indeed, any other language but German. One can easily believe it and that he would want no German boy or girl to know any language but German. In such an attitude he would be quite logical and quite consistent; quite as consistent, indeed, as are some of our 'one-hundred percent' nationalists in American education, who can see no place in our schools for Latin or any other foreign language.

## II. FOREIGN-LANGUAGE STUDY LESSENS PROVINCIALISM

The study of any foreign language inevitably extends the pupil's intellectual horizon, widens his international sympathies, and thus helps break down the barriers of provincialism. Until this is done, international understanding is quite impossible. The boy or girl who reads the *Aeneid* is for the moment a Trojan and after that experience can never again be wholly provincial. Similarly, the pupil who reads the *Iliad* is for the moment a Greek, and in reading the *Gallic War* with its oft repeated *nostri*, a boy or girl becomes for the time at least a Roman.

Ian Hay (John Hay Beith) somewhere tells a story that nicely illustrates the provincial attitude of a typical British 'Tommy.' He had been invalided home in the early days of the World War and his old friends and neighbors wanted to hear all about his experiences. Among other questions, they asked him how he liked the French. Well, Tommy didn't like the French and said so quite emphatically. When pressed for his reasons, he said for one thing he didn't like the way they talked. They called everything, he explained, by the wrong name. For instance, they called bread '*pain*.' One of Tommy's friends, with a little more imagination than the others seemed to possess, suggested that the French might have thought it queer that he called it 'bread.' "Oh, I dare say," replied Tommy, "but you know it *is bread*."

\*United States Bureau of Education, *Report for 1889-90*, Vol. I, p. 359.

There is many a Tommy in America as well as in England for whom a genuine experience with one or more languages other than his own would provide a wholesome broadening influence, and the classical languages offer both length and breadth. For they gather within themselves a sweep of more than two thousand years of human history most important for an understanding of our Western World of today, and in a very real sense their spread of influence among the nations of the Western World is almost identical with the spread of civilization itself.

### III. THE NEED OF INTEGRATION

One wonders what could possibly take the place of the classics as a common element in American education, even nationally considered. The present insistence on the part of our self-styled 'frontier thinkers' to make the 'changing social order' the 'constant core' of education on all levels is a fine example of oxymoron—and little else. As we all know, the granting of an A.B. degree at most of our colleges carries with it no guarantee that the possessor has had any particular cultural experience either before or after he entered college. Moreover, a B.S. degree, as someone has cleverly observed, is no guarantee that the possessor knows any science; it merely guarantees that he does not know any Latin or Greek.

The elective system, which has gradually spread to nearly all our colleges since it was first introduced into Harvard around 1870, may have brought with it some educational gains, but against these possible gains must be charged the certain loss of the integrating influence of the common elements of the old curriculum. Presumably it was the notable lack of those once essential ingredients in a college education that occasioned disappointment on the part of a cultured Italian nobleman who a few years ago visited our American colleges and universities and who is quoted by Mr. Nock<sup>1</sup> as having said that he had now and then met Americans who were extremely well educated, but that they were all in the neighborhood of sixty years old; he had not, so he said, seen a single person below that age who impressed him as having been respectably educated. Presumably this cultured foreigner had found in our college graduates of the past forty years or so too little of that cultural residue that remains from the study of Latin and Greek, even

<sup>1</sup>Albert Jay Nock. "American education." *Atlantic Monthly*, 157: May, 1931, 589.

when the Latin and Greek of school and college days are pretty much forgotten. Possibly his observation should be taken by educators as a warning sign of a fast approaching change for the worse in intra-national and international relationships similar to that which we are told occurred in ancient days and for the same reason. You remember that once upon a time, according to Hebrew tradition, "the whole earth was of one language and of one speech," and that these integrated citizens were working out a wonderful system of coöperation symbolized by the building of a great city and a great tower.

And Jehovah said, "Behold they are one people and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do. Come, let us go down and there confound their language, that they may not understand one another's speech." So Jehovah scattered them abroad from thence upon the face of the earth; and they left off building the city.\*

#### IV. THE CLASSICS AS A COMMON HERITAGE

I am not quoting this story of the Tower of Babel as an argument for the adoption of a world language, though I might very well do so. In fact, I am inclined to believe that we shall not achieve a high degree of international understanding and international coöperation until an auxiliary language is officially adopted for international communications and conferences. Incidentally, I believe that Latin, perhaps in an uninflected form,<sup>5</sup> has much more chance to be adopted for this purpose than any living national language or any artificial language. But whether or not educated men and women of the various modern nations come to speak a common language in the literal sense of the word, they must, it seems to me, come more and more, not less and less, to think and feel and speak under the conditioning influence of the common cultural inheritance they have received from the Greeks and Romans, in language, literature, sculpture, architecture, and social institutions.<sup>6</sup>

To achieve this result in the field of language our educators should encourage in the writing and speaking of its citizens rather than dis-

\**Genesis, XI, 6-8.*

<sup>5</sup>For an illustration of the possibilities in this direction, see *Key to and Primer of Interlingua*. (E. P. Dutton and Company: New York, 1932, 168 pp.)

<sup>6</sup>On this point, see J. W. Mackail. *Latin Literature*, pp. 285-286. (Charles Scribner's Sons: New York, 1899, 289 pp.) See also Cyril Bailey (Editor). *The Legacy of Rome, passim*. (Clarendon Press: London, 1923, 512 pp.)

courage the use of words derived from Greek and Latin. In any case they should scarcely go so far in an effort to escape learned words as did a recent enthusiast for adult education who rewrote the first sentence of the Declaration of Independence to read as follows:

When for a long time two countries have been a part of the same government and when one of these countries decides to break away and take its rightful place in the world as a separate nation, men and women everywhere will want to know why this has been done. Out of respect for opinions of mankind the reasons for the separation should be made public.'

The original passage, as signed by John Hancock *et al.*, contained 47 different words, 47 per cent of which are derived from Latin or Greek. The new version contains 48 different words, 25 per cent of which are derived from Latin or Greek. To attain complete emancipation from classical sources the sentence would have to be written something like this:

When after a long time one of two folks who have belonged to the same Kingdom makes up its mind to break away and take its rightful stand in the world as a free folk, men and women everywhere will want to know why this has been done. Having in mind what mankind may think about a folk's thus breaking away, it ought to tell the world why it has done so.

A long continued neglect of the study of the classics might make necessary the translation of all English and American literature into predominantly monosyllabic Anglo-Saxon English like the foregoing, unless indeed a fanatical nationalism should drive us to the abandonment of so obviously foreign an importation as the King's English and to the adoption of the language of some tribe of American Indians!

This example of what would happen to the English language if all classically derived words were eliminated may be taken as an illustration of what would happen to English, French, Italian, Spanish, or German literature if all the classical references and allusions were eliminated and if all literary forms—epic, dramatic, and lyric—were eliminated at the same time.

Or consider what would happen in our art museums if all the pieces of sculpture should be thrown out the window except those which dealt

<sup>1</sup>Reported in the *New York World-Telegram*, February 12, 1936, under the caption "Educators Develop 'Common Man's Language'."

with strictly non-classical themes. On that basis a good part of even modern sculpture would have to be discarded.

In all this I have only been trying to make more vivid to our imaginations the priceless legacy that we moderns of Europe and America have received from Greece and Rome and to show that, whether or not we are fully conscious of that legacy, the possession of this common heritage tends to increase international understanding. I have also tried to point out that a decrease in the study of the classics in any of the Western Nations will tend to impoverish the culture of that nation and at the same time decrease its capacity to understand and coöperate with the other nations of the Western World.



## CHAPTER XXIV

### MUSIC

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PAUL J. WEAVER

Professor of Music, Cornell University  
Ithaca, New York

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#### I. INTERNATIONAL UNDERSTANDING EASIEST THROUGH THE ARTS

Any real international understanding presupposes that nations, at the expense of active and open-minded effort, are able to evaluate each other in terms of the fundamental processes of living and thinking and feeling. Although each of these three fields impinges upon, and interacts with, the others, it may be said that, roughly, the evaluation of the processes of living involves an investigation of social habits and of politico-economic conditions; that the evaluation of the processes of thinking involves an investigation of the fields of science, philosophy, and religion; and that the evaluation of the processes of feeling involves an investigation of those elements that have their culmination in works of art.

It is in the last of these three general fields, that concerned with the arts, that we find the most direct and most easily available approach to international understanding. This is largely because of the fact that the structural, graphic, plastic, and tonal arts are expressed in media that belong to them and to them alone, media that are essentially unrestricted by nationalistic considerations, media that, through their very defiance of the possibility of adequate translation into any terms other than their own, furnish a truly un-national, or super-national, or, indeed, an inter-national mode of expression. No matter what one's nationality or tongue may be, one may approach these arts directly, through no intermediary and with no necessity for translation, in terms of the art-expressions themselves as interpreted in the light of any personal background. One may make a part of one's own life any example of these arts, be it an ancient Greek temple, a renaissance cathedral or a modern skyscraper, a Michelangelo ceiling, a Rembrandt portrait or a Whistler etching, a Rodin statue, a De Morgan tile or a Ming vase, a Bach fugue, a Beethoven sonata or a Chopin nocturne.

## II. MUSIC DIFFERENTIATED FROM THE OTHER ARTS

If these arts have, then, the elements of an international 'language,' we immediately recognize a differentiation between them as to our approach to them and as to the nature of their appeal to us. They have one common aim: the expression of beauty and truth. The structural, graphic, and plastic arts attain this aim by means of delineation. Their products are static, fixed for all time in the exact form in which they were originally conceived by the artist; one may examine them from every angle, study them at length, go back to them day after day and year after year, finding them always the same. Their ready availability and their unchanging nature result in an approach to them that, although constantly involving the emotions, becomes primarily an intellectual one. This intellectual approach has necessarily resulted in a body of factual knowledge about these works of art, knowledge the discussion of which has been passed on from generation to generation. And just so far as these arts are discussable, are translatable into words, just so far do they fall short of functioning completely as an international language.

To a strikingly less extent is this true of the tonal art; for music is an *essentially untranslatable* thing. We may examine it and analyze its technical aspects, but the music itself defies any definitizing that can be put into clearly understandable words. This is true of music partly because of its completely non-static nature; for music dies as it is born, can be perceived only for a fleeting instant, must constantly be re-created in order to live at all. This necessity for re-creation involves two factors that make music an *essentially personal* thing.

First, every piece of music is constantly being altered, sometimes violently, sometimes subtly, because of its constant re-vivification or re-interpretation by a long succession of performers, each of whom inevitably adds something of his own personality to the work as it was originally conceived by the composer. Even a given performer alters a given piece as he repeats it from day to day; his concept of it grows; and his physical and emotional state at the moment of performance necessarily varies and is reflected in the details of his interpretation.

Second, the very act of performance (not only by the artist but also, in a very real sense, by the active auditor) makes of every musical experience an event in which the performer shares with the composer the actual creation of art; the two, though they live in different lands and in different centuries, are co-creators of the music at the moment at

which it actually lives. Music, then, attains its aim in the liberation of beauty and truth, not through discussable delineation, but, rather, through *personal and direct emotional expression*; and because of this, music approximates a true international language much more closely than do any of the other arts.

### III. SPECIAL CHARACTERISTICS OF MUSIC

It cannot be said, however, that music is The International Language, equally understandable by all peoples everywhere. Two points will indicate the fallacy of such a sweeping statement.

First, different races have chosen, from the large range of available sound-pitches, different sequences of tones as the basis for their musical scales. The great bulk of occidental music is based on an octave divided into twelve equal half-tones; but most oriental music is based on scales that contain third-tones, or quarter-tones, or other intervals different from our half-tones and whole-tones. While occidental music may be a satisfactory tonal language for the various nations of the occident, oriental music is often completely vague and incomprehensible to them.<sup>1</sup>

Second, all good vocal music maintains a close inter-connection between text and music, each amplifying the effectiveness of the other; the text is necessarily in a given language and in a large proportion of cases cannot be translated into other languages without an alteration in the close text-music wedlock that is essential to the quality of the composition. Most of the great *Lieder* must always remain the property of only those who know the German language; such an opera as Debussy's *Pelléas et Mélisande* must always be sung in French; and it is almost impossible to translate the folk songs of any nation in a way which satisfies both the literary and the musical requirements.<sup>2</sup>

<sup>1</sup>The reverse is true to a lesser extent, basically because of the fact that many oriental scales contain half-steps and whole-steps along with the intervals to which the Occident is not accustomed.

<sup>2</sup>One finds numerous cases of almost complete distortion in folksong translations, and rare cases of really satisfactory translation. One wonders, too, if there is any esthetic or artistic justification for the practice of giving folk tunes new texts that have no relation to the original meaning; for example, when a beautiful old Irish air is given the insipid text starting "Would God I were a tender apple blossom," one sympathizes with the youth who paraphrased it "Thank God I'm not a tender apple blossom."

#### IV. NATIONALISM AND INTERNATIONALISM OF INSTRUMENTAL MUSIC

Such limitations as these force us to the conclusion that it is the instrumental music of the Occident that most easily bridges nationalistic lines. In Europe, in the Americas, and in much of the eastern hemisphere, the instrumental compositions of the great classicists and of the great early romanticists, of that succession of great composers stretching from Bach through Brahms, are equally intelligible to all nations.

Romanticism in its second phase, however, emphasizes strictly nationalistic characteristics, putting into music those very qualities that are distinctive to the country of the composer. So in this period we find the Hungarian music of a Dvorák, the Spanish music of an Albeniz, the Russian music of a Rimsky-Korsakoff, the Norwegian music of a Grieg, the Finnish music of a Sibelius, the British music of a Bax. This music of the various nationalistic schools makes a dual impression on the world at large; its broader aspects are immediately accepted for their own sake, as is accepted in its totality the music of the earlier composers; on the other hand, its more specific aspects, those which give it nationalistic significance, are not immediately and fully understandable except within the country of the composer. The nationalistic aspects of this music, however, give us an opportunity for real insight into the very lives and hearts of the peoples whom the composers are interpreting, an opportunity that may be seized upon all the more easily because the general aspects of this music are already understandable without effort. Thus Dvorák's music can make a Russian understand the Hungarian temperament; Bax can interpret Celtic light-heartedness or pathos to a Finn; and the Frenchman Ravel can understand Spanish thought and feelings so completely as to write at times quite in the Spanish idiom.

We are led to the conclusion, then, that the instrumental music of the classic and early romantic composers furnishes us with an international language that speaks directly and personally to the hearts and minds of all who have ears to hear; and to the correlated conclusion that the music of the nationalistic composers furnishes us with a set of dialects on this international language, dialects which, more quickly and more readily than any other means at our disposal, can lead us to a real international understanding.

## CHAPTER XXV

### MUSIC IN THE ELEMENTARY AND THE HIGH SCHOOL.<sup>1</sup>

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WILL EARHART

Director of Music, Public Schools  
Pittsburgh, Pennsylvania

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#### I. THE PURELY HUMAN CHARACTER OF MUSIC

Richard Wagner, in his book *Opera and Drama*, speaks many times of music as voicing the "purely human." By the term, if we may infer from the context, he means those basic and pervasive states of feeling that in men of all races and conditions are implicit from infancy to death, and that constitute the frame of feeling within which man surveys and responds to his world.

In the common possession of these human affective states is predicated the brotherhood of man.

The external world to which man makes his responses may vary greatly in its natural aspects and in its social conditions, but these responses remain curiously the same. One cause or another may give rise to grief, with different men, at different times, in different states of culture and material environing, but the grief, once felt, is the same weight at the heart in the breasts of all.

Because he found that music voiced these broad subjective states of feeling rather than characterized the external conditions of life, Wagner abjured the 'historical' drama as a basis for musical investiture. Time, place, and historical trappings came, he found, between him and the heart of man. Only in myth and legend, where characters are emancipated from circumstances and convention, could so subjective and purely conceptual an art as music ally itself directly with that of which it is the expression; namely, the elemental and pervasive states of feeling that guide the larger movements of human life.

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<sup>1</sup>This article is an individual interpretation. There are given no parallel references, for the argument was not built on the experience of others so far as the author knows. There is literature on music revealing human feeling, on folk and national music, but none that expresses the ideas of this chapter as a whole.

## II. MUSIC, THE LANGUAGE OF HUMAN FEELING

If music holds more promise than other subjects in the public-school curriculum of contributing to international understanding and good will—and we dare to hope that it does—its power resides primarily in the fact that it thus arises directly from the deep springs of universal human feeling. In addition, however, it has this advantage: that it is a *universal* language for the expression of this core of our being—a language that is understood by all. The other arts, and indeed, all the sciences and all the works of man, rise similarly out of the same reservoir of wishes, desires, and aspirations that man brings to his encounter with the world, and that are quickened by that encounter. But in literature and the sciences the barrier of diverse languages intervenes; and even in a native language the word-symbols—unless in cases of onomatopoeia—address the mind and must be relayed and interpreted to the heart. So, similarly, the graphic arts, so far as they are representative, set forth that which causes feeling rather than express the feeling directly, and these causes may be local and not enter into universal experience. Music alone, in a literal sense, is of all the arts primarily presentative rather than representative. It is a direct voice of the feeling, in the same way that bodily pose, the 'look in the eyes,' the qualities and cadences of the voice as distinguished from the meanings of the words it utters, are voices of feeling. In that language man may speak to man and be understood though oceans intervene. No radio message from a foreign land, even when translated, is equally revelatory. To misapply Emerson's saying, the radio message transmits what the speakers say, but the music of peoples reveals what they are. An Hungarian *Czardas*, a Viennese *Waltz*, an Italian *Tarantella*, a Spanish *Bolero*, a French *Ballade*, a German *Choral*, thus reveal something of the nature of those peoples that would be very difficult to apprehend through other avenues of communication, and yet something that exists in our own breasts to such an extent that we understand and respond. So, again, is the American Negro now revealing some of the deeps of his nature to us and to our European brothers through his spirituals, such as "Deep River." We listen, and the fears, the cosmic loneliness, and the persistent, tremulous faith of the soul, which are repressed by us for everyday purposes, come forth again to rebuke our affected insouciance. And we respect the depth and sincerity in the Negro that prompts such utterance.

From the time a child is rocked in his mother's arms or lifted to

dizzy heights by his father, he absorbs some of these basic emotional colorings. They are not national, for they are better than that; they are human. Moreover, no bad emotional states—no cruelty, no deadly purpose—can find expression in music. It voices the “purely human,” but not the fallen human. Later, in school, the folksongs and folk dances of many peoples speak to the child, in wordless and subconscious ways, of feelings that he shares, no matter what the national tints of utterance. “London Bridge,” “On the Bridge of Avignon,” the Swedish “Clap Dance,” the German “Hopping Dance”; the “Italian Hymn” of Giardini, the “Vespers” of Bortniansky, “Seymour” from C. M. von Weber, “Aurelia” by Wesley; “Holy Night,” “The First Nowell,” “Adeste Fidelis,” “Coronation,” “Good King Wenceslas”; Bendemeer’s “Stream,” “The Blue-Bells of Scotland,” “All through the Night,” “The Troika,” “Santa Lucia”; “Drink to Me Only with Thine Eyes,” “How Can I Leave Thee”; “Dixie,” “The Star-Spangled Banner,” “Rule, Britannia,” “La Marseillaise,” “Men of Harlech,” “Rakoczy March,” “Finlandia”; Bach, Handel, Beethoven, Brahms, Chopin, Bizet, Debussy, César Franck, Grieg, Palestrina, Rossini, Verdi, Puccini, Sibelius, Smetana, Tschaikovsky, Rimsky-Korsakoff: these, unequal as they are, all speak to him at divers times, as he moves through school from infancy toward manhood, and in divers tones; and their gaiety, their sorrow, their tender beauty, and finally their God-like aspirations and visions, as caught in the greater music he studies, and as heard during school days or later in a *Passion According to St. Matthew*, a *Ninth Symphony*, or a German *Requiem*, all help to make him, as they have helped to make us, a better and more humane person. As recognition gathers in us of the far-flung sources from which these treasured thoughts have come, we cannot feel fear, enmity, or jealousy toward the peoples and the men who have produced them.

### III. NATIONAL AND FOLK CHARACTER REVEALED IN MUSIC

The possibilities of developing international understanding through our public-school music are not all resident in the universality of music as an aural language and in its written form. More narrowly, music can direct thought specifically to particular features of national character, national temperament, and to the languages, customs, and histories of various peoples. Other studies could do this also, but, we venture to think, with a difference in outcome. For study of the dress, language, customs, and historical progress of various peoples may tend

toward a cold objectivism that would accentuate their differences. On the other hand, poetry, art, the treatment accorded by romantic literature, may and do bridge the chasm between the outward aspects and the inner nature of the people studied; but music, for reasons we have stated, forms a wordless bridge that takes us from the objective fact to the subjective aspect, as the rainbow bridge lifted the gods to Valhalla. Where can a printed text, for instance, dealing with some aspect of life as seen through the eyes of a people—French, German, Italian, or any other—acquire such authenticity as when wedded to a melody derived from the rich emotional soil of its own country? Words borne on vibrant tones are no longer sterile etymological facts to be learned, but capture us with their glowing meaning. *Mein Vater* may be learned as to its literal significance in the German class, but when, in Schubert's "Erl-König," a son in terror shrieks, "Mein Vater!" all the tragedy of helpless parental love implored by filial trust comes to clothe an erstwhile barren concept with colossal significance. For such reason the teachers of foreign languages in our schools do well to include numbers of songs in their courses. And how so well make history vivid as by crystallizing in music those widely pervading moods and passions that impelled living beings, in the mass and as individuals, into the events that are described on the printed pages? Tschaikovsky's *1812 Overture*, *La Marseillaise*, Ernest Bloch's *America*, Rossini's *William Tell*, Pierné's *Children's Crusade*, the chorals that followed the Reformation in Germany, our songs of the Civil War, and literally thousands of other songs illuminate whole historical epochs and vivify countless historical events. Once more we gain because of the subjective revelation that music makes. In the music we find the state of feeling and thought that reflected, if it did not create, the historical conditions.

In a yet more narrow way, the dances, the work songs, and the songs of friendship, love, marriage, home, social relations, and religion of a people reveal their beliefs, customs, and modes of life. Sailor chanties, cowboy songs, plantation songs, wedding processionals, songs in celebration of civil and religious festivals, characteristic dances, harvest songs of agrarian peoples, the sea songs of maritime peoples—all these place vividly before us the impulsive forces that enter into the daily concerns and movements of men.

#### IV. USE OF MUSIC IN THE SCHOOLS

In unit projects, in integrated programs, in children's folk-festivals within our cosmopolitan schools, as well as in the daily singing and

playing together in that accord of spirit that is the indispensable condition, as it is the crowning glory, of music, the extra-musical implications of music with respect to international understanding may be more explicitly strengthened. None of the esthetic value of music need be lost in the process. Except when music is sought for its own pure sake and is made beautiful in itself and for itself, it loses its holy power, and in these internationalistic connections might readily descend to the low station of propaganda or entertaining review. The circumstantial, specific, and 'national' must still be interpreted in terms of the universal and worthy; and *human feeling plus the devotion to beauty* are equally necessary to the attainment of both universality and worth.

In an elementary school in a large American city were children of seventeen nationalities. They became interested in a play by Helen Roena Smith called *America—The Melting Pot*, which was published in *The Grade Teacher*, (49: November, 1931, 208-209, 244). They improvised their own music—songs and music for dances. The songs were sung by a 'Greek' chorus off-stage as the characters, clad in national costumes and symbolizing young emigrants from Italy, France, Germany, Sweden, Poland, Russia, and other countries entered and spoke, or executed national dances. The music cannot be quoted here—it was sincere, characteristic, and appealing—but scattered excerpts from the dialog may bring the nature of the project to the imagination.

#### THEY COME FROM SWEDEN

Swedish song—"Happy Children."

Swedish Girl: I am going to be proud to be an American.

Swedish Boy: I am, too, and Father said that America is glad to have us, for we are strong and have healthy minds and bodies.

Swedish song—"Sweden."

Swedish Girl: Father also said that our people, in the states of Wisconsin, Michigan, Minnesota, and Illinois, have cultivated many prosperous farms.

They learned to farm in Sweden.

Swedish Boy: This is all true, but hurry, Martha, so that we can join Father.

#### ITALY, LAND OF SUNSHINE AND SONGS

Italian song—"Little Tony."

Italian Boy: I am Tony from Italy. I have left my small but happy home overlooking the dancing waves of the Mediterranean Sea to come to this land of which I have heard so much. I do not bring wealth, but a pair of

willing hands and a happy heart. I, too, hope to add my share to the art and music of America. Michelangelo and Raphael and Da Vinci have raised for you an artistic standard to which all may aspire. Dante's "Divine Comedy" has inspired many writers.

Song—"Italy."

American: I am an Ideal American. I am the product of many nations bringing with me the good of each. I have given up many of my old thoughts, so that I may be more truly American. In the development of this land I have aided, and through my efforts I have found, a faith that grows stronger with time and experience. With this faith upholding me, I go forward in America with a heart ready to aspire to anything.

#### V. MUSIC, AN INTEGRATING FORCE

Much has of necessity been implied rather than stated in this brief article. Our choruses in high schools have introduced us to old church music, to Elizabethan madrigals, to Russian church music, to the folklore and the great music of many nations. Our orchestras use hardly less cosmopolitan a repertory. In classes in music appreciation, the histories of peoples may be illuminated as decisively as by a study of the political histories of those same peoples. Under all musical activity and study is the vast integrating and socializing influence of a universal language for the expression of the "purely human."

In closing, we should reflect that internationalism does not exclude Americanism, but makes it intelligent and self-respecting. In the words of John Erskine, "We want to be sufficiently international-minded to include America in our internationalism." May the songs of America—of Stephen Foster, of the Negroes, of the Hill Billies, of the cowboys, of the lumbermen, of the sailors, and the works of our American composers, who are beginning to have some genuine American thoughts to utter—gradually come to take coördinate place with the music from the world outside, to the end that a culture that has its roots fixed in the soil in which it is growing may come to distinguish us. Not uniformity, but unity, is the world's need. "In essentials unity; in doubtful matters liberty; in all things charity." That old maxim might well claim to be the motto of music's kingdom.

## CHAPTER XXVI

### THE FINE ARTS

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FREDERICK P. KEPPEL

President, The Carnegie Corporation of New York  
New York, New York

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Is there a natural relationship between the public-school curriculum in the arts and the development of better international understanding? My own answer is definitely 'yes.' Whatever justification I may have for making this pronouncement lies not in the possession of professional skill or knowledge in any of the arts, but rather through the occupation of a series of observation posts, including the editorship of *International Conciliation* and, more recently, the general direction of a program in the arts for the Carnegie Corporation, and the preparation of the section upon the arts in *Recent Social Trends in the United States*.<sup>1</sup>

#### I. ALL ARTS MAY CONTRIBUTE INDIRECTLY TO INTERNATIONAL UNDERSTANDING

While I firmly believe in the importance of the influence of the arts in international understanding, I believe with equal firmness that this influence must be exerted indirectly and, to a considerable degree, unconsciously, rather than deliberately and consciously. I believe this both because of the emotional content of the arts themselves and because of the nature of this particular relationship. Indeed, the best way to choke off an interest in the arts is to explain why they should be studied. It is perfectly clear that art does not have to be forced down the throats of the pupils in our schools and the students in our colleges; that is, provided the students are skillfully exposed to the contagion.

All the arts have their influence on international understanding: music, architecture, the drama, the dance, as well as painting and sculpture. So has poetry, despite the barriers of language. There can be no segregation of the so-called 'fine arts,' no distinction between the arts

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<sup>1</sup>Frederick P. Keppel and R. L. Duffus. *The Arts in American Life*. (Recent Social Trend Monographs. McGraw-Hill Book Company: New York, 1933, 227 pp.)

and the crafts. Home-planning, the motion picture, photography, all have their influence. An appreciation of the beauties of nature comes very close to our problem and, in flower gardening, is definitely included.

If it be true that the individuals we like are the individuals we know, it is equally true that we cannot really know one another unless the arts are included in our field of mutual exploration. Otherwise, our knowledge would be a lop-sided knowledge and, as such, a possible ground for misunderstanding. Generally speaking, the alternative is not between understanding and a blank ignorance, but between understanding and misunderstanding, and this is as true between two national groups as between separate individuals. It may well be that the teacher of history or geography or English who has a clear appreciation of the relation of the arts to his own particular field of interest and who is skillful in the use of illustrative material may exert a more powerful influence upon his pupils than can the teacher of art himself. Let us, for example, consider the difference between a course in history devoted to detailed records of dynastics, wars, and commerce among the Germanic peoples of the seventeenth and eighteenth centuries and a course that includes in its scope a record of music from Bach through Haydn to Mozart and Beethoven. The same analogy might be drawn in the teaching of Italian history with reference to the work of the Florentines and the Venetians of the fifteenth and sixteenth centuries.

## II. UNDERSTANDING COMES THROUGH APPRECIATION

Understanding will be based, not so much upon factual information, important as this is, as upon an attitude of mind, an attitude of respect and tolerance—appreciation, for example, of what the Russians have contributed to the world's music, the Scandinavians to its drama, the Slavonic races to the dance, the English to parks and gardens, the Japanese to craftsmanship.

If one is tempted to regard all this as highly theoretical, let him contrast the present relations between the United States and Mexico with those of only a few years ago, and let him consider the degree to which the change has been effected (under the intelligent and understanding leadership of our late ambassador, Dwight Morrow, which was continued by Seminars in Mexico) through the spread of an appreciation in the United States of what Mexico can offer in the arts. Though

having to do with racial, rather than international, understanding, the effect in recent years, upon both races, of a fuller appreciation of Negro music may also be offered as a case in point.

### III. GROWING APPRECIATION OF THE FINE ARTS

It may be of service to balance the favorable aspects of education in the arts as a factor in international understanding against those factors that are unfavorable. Beginning with the former, art is from its nature international. It serves as a natural medium for cultural exchange. The arts may not as yet be thoroughly understood in this country, but art is distinctly 'in the air.' The fallacy, which was strong in my own student days, that art is a thing of the past is rapidly changing to a realization that art is of the here and now. Business is helping powerfully in this regard. Manufacturers are looking for designers, merchants for stylists. The advertiser has come to realize that the picture often makes a more important appeal than the text. Journalism is helping. Art is today news, and news no longer limited to the vagaries in the life of the artist; there is a growing and, to some degree, an intelligent interest in the job the artist is doing. Government in this country, so long officially ignorant of art's existence, is now beginning to see the light and we have fine-arts commissions, planning boards, the support of museums, the decoration of public buildings. In the single branch of mural painting, the government, through the support of public-works projects, has contributed inmeasurably to an understanding of this important branch of the arts, hitherto almost completely neglected in the United States.

Another favorable factor of great significance lies in the opportunities for art experience that are at present available in the United States. A fact we are apt to forget is that people differ sharply in the way they acquire ideas. One type of man, let us take Woodrow Wilson as an example, is a reader; another, say Alfred E. Smith, is essentially a listener; still a third, a man like Charles Darwin, is an observer. With the rapid development of our museums and our national habit of moving about, opportunities for the observer are actually available for the greater part of the American public to come into touch with original masterpieces, both in painting and sculpture. In architecture, the United States has for some years been recognized as holding a position of international leadership. Examples of good American architecture

are within reach of everyone. Through the organization and support of orchestras of first quality, the opportunity to hear distinguished musical performances is widespread. Meanwhile, the quality of reproduction has advanced to an amazing degree; that of music by phonograph and radio, for pictures through color photography, and for sculpture through stereo-photography.

#### IV. DISCOURAGING FACTORS

Let us now turn to the unfavorable factors.

In the first place, we must recognize a relatively low level in the United States as compared with older civilizations in what the French call *La Culture Générale*, a less widespread knowledge and interest in cultural questions, including the arts, among young and old alike. The level is rising, some of us think rising rapidly, but it is still distressingly low.

A second discouraging factor is the degree to which the majority of our people still think about art as something apart from basic human interests, instead of as an essential factor in any normal human life. The pupil upon entering an art classroom has still, to a considerable degree, the sense of closing the door of reality behind him.

Thirdly, schools are faced with the absence of a body of intelligent doctrine about art teaching, compared with what we should find, let us say, in history or chemistry, and an even greater lack of competent, sensitive, forward-looking teachers. We must also reckon with what President Nielson of Smith College once referred to as "the Cult of the Examinable." We all know the difficulties that arise from attempts to fit the arts into the prevailing system of academic bookkeeping. Among the discouraging factors, if we are honest with ourselves, must also be included our unwillingness thus far to recognize that international understanding must itself be a 'two-way street.' If allowances must be made, if compensating virtues are to be sought, the currents must run in both directions.

In these matters, we must retain a sense of proportion. Important as may be the possibilities in the development of international understanding, they must be recognized as incidental. The arts have plenty of other things to do, here at home—to enrich our lives, to beautify our homes, to balance our personalities, to broaden social relationships, to furnish the basis for self-direction in adult education.

## V. OPPORTUNITIES AT HAND

There is one element in the picture that we are prone to overlook. In a country like our own, in which the present population is based so largely upon recent immigration from many different lands, there lie rich opportunities for developing understanding through the children of these immigrants. Neglect of these opportunities means a rapid extinction of the cultures that the new comers have brought with them and a breaking of their ties with 'the old country.' Mr. Allen Eaton, of the Russell Sage Foundation, has been a leader in realizing these opportunities, and his book, *Immigrant Gifts to American Life*,<sup>2</sup> presents an impressive record of what has been accomplished in this field.

School and college are not alone in recognizing the educational possibilities of the arts. The museums, great and small, are developing their educational services, sometimes with great success. Exhibitions of children's work, many of them international, attract widespread attention. Public libraries are enriching their stocks of art books and other material, and are using these more actively in their services for children and adults. The Junior Red Cross, dedicated to developing a better understanding among the children of different countries, is doing so in large measures through the arts, notably under the leadership of Cizek of Vienna. The settlement movement is using the arts to a greater and greater degree, through separate music settlements, art workshops, and in other ways. Religious activities in America have thus far lagged behind other agencies, which is a curious thing when we consider the relationship between the Church and the Arts in the Middle Ages, but here, also, there are signs of renewed activity.

## VI. OBJECTIVES

It must be recognized that the objectives we have in mind are really two-fold. First, we wish to inculcate a more lively interest and with it a broader tolerance with regard to people of other lands. Second, we wish to prepare the pupil, in some degree at least, for his after-school interests and activities. As travel becomes easier and cheaper, it will take a larger and larger place in our American adult education, and travel can be a favorable factor for international understanding, or quite the reverse. Our vulgarians who pasted French ten-franc notes on their suitcases some years ago will never know the harm they did.

<sup>2</sup>Allen H. Eaton. *Immigrant Gifts to American Life*. (Russell Sage Foundation: New York, 1932, 185 pp.)

Even the traveller who is intent to derive that cultural benefit from his experience upon which understanding must be based requires some previous knowledge. To give a concrete case—a visitor to Germany who does not know that Raphael's Sistine Madonna is in one of the relatively smaller German cities, Dresden, is at a definite disadvantage in planning his tour. That art transcends the strife of tongues is a commonplace, but a commonplace not to be forgotten by people like ourselves, who seem dedicated to the ignorance of any tongue but our own, except of course for the purpose of getting school or college credit therein.

School can prepare for the experiences of adult life other than foreign travel: for an intelligent understanding of international expositions; for meeting visiting foreigners; for relations with our own foreign-language groups, already referred to; for visiting our own historic monuments. What he has learned in school and how he has learned it will have much to do with the degree to which a visitor to Williamsburg may derive a sense of common origins between England and our own country.

## VII. THE ARTS TRANSCEND NATIONAL ANTIPATHIES\*

These are times when any adult can picture for himself what it all means. There are today four great nations—Germany, Japan, Italy, and Russia—whose national policies are at sharp variance with our own. Most of us find it difficult to be tolerant toward any one of them; it is inconceivable that any person in his senses could approve of them all. Nor must we forget that our own ways of thinking and acting are probably equally abhorrent to the people in the country we criticize. Nevertheless, our people must go on living with the people of these other nations, and any topic of real human importance upon which men of different nationalities may be able to agree or to disagree, in a friendly and understanding way, is no small asset. There is little common ground, if any, in matters of public policy. Other subjects of common interest are shut off by tariff walls. But there are no such walls in the arts. Men have from time to time tried to build them, as we did in the ban on German music during the War, but this has never worked and we may be confident that it will not work in contemporary Germany or elsewhere. It is therefore a great advantage for an American of today to be able to discuss Renaissance paintings with an Italian friend, or color prints with a Japanese, or music with a Russian or German. All

this may seem a far cry from the classroom in the public school, but it is really in the classroom that the future adult may be turned toward, or away from, these interests of adult life.

### VIII. CONCLUSIONS

In conclusion, let me express my belief that we must not claim or expect too much, or expect it too soon. Important as all this may be, it can be only one of the school objectives. This particular objective must be reached, as I have tried to point out, indirectly rather than directly. The school must work at a relatively low level, though a rising one, of community understanding of the arts. We have far to go in developing first-rate teaching technique. To the degree that classwork is dependent upon textbooks, a degree less than in the past but still potent, the teaching material is relatively poor. We are woefully short of leaders.

In an almost world-wide relapse from courage and idealism to fear and fanaticism, this seems to be a singularly depressing time to consider the building up of international good will at all. But despite all this, there is no need to end upon a note of pessimism. The arts are becoming a part of our educational consciousness; their place in the education of tomorrow is assured. There is also evidence that their place will be assured in our general social consciousness and in adult education. If we do not try to force the issue—if we remember that it takes two to make an understanding, if we are willing to regard this particular aspiration as a by-product of more immediate and more readily understandable objectives—then the school can fairly accept the challenge and may do its share, in the knowledge that the way we deal with the arts in our school can, in the long run, have a very definite bearing upon the international understanding of the American people.



## CHAPTER XXVII

### THE FINE ARTS IN THE ELEMENTARY AND HIGH SCHOOL

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THOMAS MUNRO

Curator of Education, The Cleveland Museum of Art, and  
Chairman, Division of Art, Western Reserve University  
Cleveland, Ohio

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#### I. NEW CONCEPTS OF AMERICANIZATION

In spite of the nationalistic trend in world politics in recent decades, American education has progressed during the same years toward a more broadly international conception of 'Americanization' and of America, the 'melting-pot.' These concepts are now understood to mean, not the abandonment by new immigrant groups of their own traditions and the wholesale imposition of an Anglo-Saxon culture, but rather the contribution of these varied elements to the future civilization of America. We do not even insist that these contributions be 'melted' to such an extent that they lose all identity and national flavor through blending into a neutral cosmopolitanism. Provided each group attains sufficient catholicity to understand, sympathize, and coöperate with the others, there is no reason why it should not maintain a secondary loyalty to the best in its own traditions, venerating and cultivating them to prevent their total dissolution in the sea of American life. Provided such secondary loyalties (once denounced as 'hyphenated') can enrich without weakening the American synthesis, and provided they involve a critical rejection of what is obsolete and bitterly partisan in the old world ideologies, they should be encouraged, not only as contributions to our own experience, but also as bonds of sympathy with other peoples.

#### II. IMMIGRANTS' LACK OF APPRECIATION OF THEIR OWN CULTURE

A person of international point of view who visits a city like Cleveland or Detroit, San Francisco or Honolulu, will be told that here is a population of diversified racial and national origin, dwelling amicably together, with each group contributing its share to the future America. From a cultural standpoint there is something naïvely optimistic in this

view. On the whole (though with outstanding exceptions) children of recent immigrant stock in this country do not possess much clear understanding of their ancestral arts or pride in them, for many of them came from dispossessed and underprivileged classes in the old country. Their opportunity for acquiring their own national culture may have been limited to bare and sordid fragments. They did not often, as we fondly assume, bring with them vivid memories of the great museums, universities, and concert halls of the homeland, or much skill in handicraft, music, and folk dancing. Once here, they are all too quick to feel ashamed of what cultural fragments they did bring along, relegating them to the dead past as 'greenhorn ways,' and vying with each other to become 100-percent American.

### III. FUTURE AMERICAN CULTURE MUST BE SYSTEMATICALLY CULTIVATED

A paramount task of American education is to give such children of recent immigrant stock an appreciative understanding of their own traditions and of those of other national groups in American life. We should in some way present to these children examples of the best in all national arts and folkways, so that our melting-pot may be cultural as well as biological. The public library, the art museum, the concert hall, the stage, and the screen share with the school a responsibility for selecting and presenting to our youth these best elements in old-world civilization. Up to the present, the schools have been hampered through inability to present concrete examples of foreign art, as well as through forced concentration upon the necessary fundamentals of American schooling. The other agencies mentioned have more resources, but have not always used them in accordance with a far-sighted social philosophy. What we should realize very clearly at the present is that the assembling of rich ingredients for an American culture will not take care of itself and will not be taken care of by the immigrant groups directly concerned. It must be undertaken and systematically planned by those in charge of our cultural, educational, and entertainment agencies.

### IV. ART IS NOT A UNIVERSAL LANGUAGE

Another illusion of the optimist about our melting-pot rests on the common assumption that 'art is a universal language.' Though often uttered, especially in regard to music and the decorative arts, it is far from being the whole truth. Superficially, there may be a quaint exotic

charm in unfamiliar foreign arts, provided they do not run too violently counter to our own conventions. But if one tries presenting phonograph records of native African music or examples of African wood-carving to an American Negro audience, or Chinese music and painting to Americans of Chinese descent, one discovers very soon that art is *not* a universal language, in the sense that it can be understood by all without study or assistance. To understand a foreign art of remote origin, to appreciate its distinctive values, to select those elements in it which may be of continued value in the new America, to put aside those elements that are outworn or purely local—these require intensive study and a developed esthetic sensitivity.

We are aided in the task, however, by several new resources. In the last ten or fifteen years, the arts of all peoples have become available to the American public as never before, through representative originals and reproductions. In literature, we have extensive new translations, anthologies, and interpretations; in music, a widening range of recorded and radio music; in the visual arts, not only vastly augmented museum treasures but also improved color-print and plaster-cast reproductions, travelling exhibitions, books, and periodicals. Much of this has been unselective, including debased and tawdry forms as well as the great and the authentic. Most of it has not yet been recognized or incorporated by our schools and colleges for systematic use. A large part of it is not yet understood, even by specialists. Here and there, a venturesome artist borrows from one of these exotic sources and incorporates it in his own work, thus in a sense bridging over the gap between us and the original source and helping us to understand that foreign language. But if he goes too fast or too far from well-trodden American paths of art, he will be laughed at, or frowned upon, as a freakish modernist. The vast process of collecting and preserving, diffusing and assimilating, evaluating, selecting from and reorganizing our immensely diversified cultural heritage is a task not of years but of generations or centuries. There is need for haste only in so far as precious remnants of folk art, imported skills, knowledge and appreciation are vanishing almost overnight in the turmoil of the American scene.

#### V. POSSIBLE MEANS OF CULTURAL ASSIMILATION

The elementary and high-school levels are not too early to begin the process of cultural assimilation in the fine arts. Indeed, the young child finds much less difficulty than the older one or the adult in learn-

ing either a new art-form or a new language. He is more open-minded and plastic, more keenly receptive and eagerly enthusiastic, to all new sensations and experiences. He has no set standards or fixed prejudices. He will not understand the more profound or complex products of old-world art, but he may acquire at an early age a sympathetic liking for their more obvious and simple aspects, and this will start him on the right road toward a deeper international understanding.

As to the methods by which this can be done, space is lacking here for any detailed discussion. Educators are busy with the fashioning of a new integrated curriculum, in which the study and creative use of the arts will have a more important place than it had before. Museums and other cultural agencies are becoming aware of their educational responsibilities and are placing their resources more and more at the disposal of the country's youth, both in and out of school. Enough has already been accomplished to show that efforts in this direction are eagerly welcomed by the American public of all national origins. They contribute an immediate, not a long-delayed, enrichment of individual and social experience. They meet the keen desire of a youthful people to extend its horizons, to outgrow provincialism, and to build as effectively in the artistic as it has in the industrial and chemical realms.

## VI. ACTIVITIES OF THE CLEVELAND MUSEUM OF ART

The Cleveland Museum of Art is one of a number of American institutions that are aware of their opportunities and responsibilities in developing international understanding through the fine arts. It fulfills its primary function of collecting, preserving, and exhibiting a permanent selection of art works, representing a variety of great historical and modern styles. It also brings to the Museum each season travelling exhibitions that further illustrate these styles, especially those of racial and national groups well represented in the Cleveland population, such as Czecho-Slovak, Polish, German, Italian, Hungarian, and Negro. In each case, the coming of such an exhibit is the occasion for coöperative arrangements with leaders of the local group concerned, with the aim of bringing it forcefully to the attention and understanding of citizens of that national origin. Far from being limited to this group, however, it is also the occasion for visits from thousands of school and college students and of the general public, for all of whom the exhibit is interpreted by teachers from the museum staff and by special authorities. In addition, the Museum has its own permanent lending collection of

art and craftsmanship, which it circulates throughout schools, libraries, and public buildings within a fifty-mile radius. Over two hundred such exhibits are kept circulating and are linked with special courses of study in the schools. They enter into courses, not only on art, but also on history, social science, industrial design, classics, literature, and dramatics. They form the basis of countless studies and discussions aimed at international understanding along different lines. In classes for children and adults the history of these national arts is pursued against a broad cultural background. Distinctive traits and values are analyzed and appraised. Drawing, painting, and modeling, and music and dancing classes provide opportunity for the selective use of past art and its adaptation to the needs of present-day America.

Each locality presents its own peculiar problems of racial and cultural mixture. In the southern states, in Minnesota, or in the Hawaiian Islands, the ingredients are radically different from those in Cleveland. But the essential social problem is the same—that of utilizing art as a means, not only of cementing national and international unity, but also of preserving and transmitting to all citizens the distinctive traditional values that have been imported to our shores.



## CHAPTER XXVIII

### PHYSICAL EDUCATION

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JESSE FEIRING WILLIAMS

Professor of Physical Education  
Teachers College, Columbia University  
New York, New York

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#### I. BIOLOGICAL AND SOCIAL INHERITANCE

Over the years and through them, in countless generations, the protoplasmic materials of man have been played upon by two sets of forces. One comprises that complex group of influences represented in materials themselves, driving the individual to engage in certain activities. The action that occurs reacts upon the participating materials. The other is that highly varied group of agencies represented by the word 'environment.' These two forces are commonly designated as the biologic and social inheritance of man.

#### II. MIND AND BODY CONSTITUTE ONE ORGANISM

Whether in the realm of action or in the life of ideas, these forces ceaselessly operate. Moreover, their effects are distributed throughout the organism, although structure, and hence function, may be altered more in one area than another. It is generally understood that the upright position of man that resulted in freeing the upper extremity, and its eventual complex development, is an example of a marked change in the materials of man, but it is not always appreciated that it was the development of the hand that made possible the progress of what is called 'mind.'

##### 1. 'Mind' in Organic Evolution

At all events, what is called 'mind' represented something new in organic evolution.<sup>1</sup> One need not consent to the extreme forms of the doctrine of emergence to accept this view; nor does respect for scientific thinking demand that one remain hostile to the concept that mind is not a function of the brain. Patrick says:

<sup>1</sup>J. B. S. Haldane. *The Causes of Evolution*, pp. 144-170. (Harper and Brothers: New York, 1932, 234 pp.)

It is the characteristic activity of a unitary complex of an exceedingly high order. It is not a function of any organ or set of organs in the body but an activity of the individual as a whole in interaction with his physical and social environment.<sup>2</sup>

And Herrick, with convincing logic and evidence from comparative neurology, says we are *not* body and spirit. Indeed, for him the negative is not quite adequate. He writes in answer to the question, Is human nature, body and spirit? "No, the unity of the normal personality is the most evident and incontrovertible thing in our experience."<sup>3</sup>

## 2. Ideas and Activities Intertwined

From this point of view, then, the life of ideas and the realm of activities are two ways in which the individual responds to the play of forces upon him. In many respects, the latter is more important than the former because some things can be known only through activity. Obviously, also, experience precedes all knowledge. Indeed, understanding and experience are so intertwined that for many years the dictum, *Learn by doing*, has had wide theoretical acceptance.

The full force of this view can be given in a simple illustration. One might read all that had ever been written about running, might talk with the best runners that live today, might have studied carefully postures of running form, but this simple activity would be essentially unknown in its unique and intrinsic qualities until one ran. The rhythmic flow of the muscles in producing the movement, the accelerated breathing, the heightened activity of all organic functions, the rapid locomotion, the kinesthesia—these are the essence of the experience and can never be acquired vicariously. In this sense, then, one can only know man by engaging in his activities.

These, then, are fundamental concepts of human nature and reflect, in the changing materials of man, the play of many forces upon him. The scientist is not concerned with mind *or* body, but with an individual organism; nor is he bothered by such terms as 'mental education,' or 'physical education,' or 'health education,' because he understands these to represent emphases, or areas of interest, or means employed.

<sup>2</sup> George T. W. Patrick. *What Is the Mind?*, p. 108. (The Macmillan Company: New York, 1929, 185 pp.)

<sup>3</sup> C. Judson Herrick. *The Thinking Machine*, p. 334. (The University of Chicago Press: Chicago, 1929, 374 pp.)

To him activities are as much 'mind' as the learning of symbols, and sensations are as much 'body' as 'mind.'

### III. PHYSIOLOGY KNOWS NO NATIONAL BOUNDARY LINES

The activities of man have accumulated, through the ages, highly complex and richly varied meanings. With respect to the biologic forces that have played upon him these accumulations have universal character. Physiology knows no national boundary lines. Running has the same effects upon the Chinese that it has upon the European, and the Filipino boy has the same urge to run and throw, to jump and climb, to hang and lift, that impels an American child to do these things. Costume, custom, climate, diet, religion, and other influences—roughly classed as social—may alter the form of the running or place restrictions upon climbing or jumping, but throughout history the immemorial activities of man have appeared in some form among all races, in all climes, and under all conditions of life.

### IV. SOCIAL FORCES DEVELOP DIFFERENT TRAITS AND IDEAS

Basically then, physical education in its various activities represents in part this biologic drive to engage in movement. Inevitably there accrue identical effects in growth and development as individuals engage in the same or similar movements. It would be complete failure to understand the influences wrought in human behavior by the play of social forces in man's activities if one were to regard movement as of no moment outside the boundaries of kinesiology or physiology. Some of the less significant social forces are revealed in the walk of the Bedouin, the carriage of the Polynesian woman, the posture of the American cowboy as they reflect the direct influence of costume, or occupation, or both, upon their movements. But more important matters portend.

The beliefs of peoples regarding human relations, their fears of the unknown, their superstitions about the future and the past, their marriage customs, their festival and carnival practices are swathed in movements of dance and pantomime. The Englishman at Repulse Bay in Hong Kong, the American teaching baseball to Igorot hillmen, the Scotch promoting curling clubs in Canada and the United States—all reflect more than the urge to engage in sport. These effects are truly particular and lack the universal character of biologic agencies. Although the realm of movement and the life of ideas are closely related

organically, they have their own particular domiciles in the particular groups in which they arise. Biologically all men are brothers; socially they are as unlike as their customs and beliefs make them. Blood pressure draws no national boundary lines, but the meaning of a dance to different national groups or the regard of some for a particular sport separates men whose muscles respond to the same kind of nerve impulse, whose glands produce identical secretions, and whose blood flows in arteries and veins. The universal character of man's biology and the particular quality of his social inheritance afford at once a challenge and an opportunity. Fortunately, the promotion of international good will is not dependent upon overcoming some strange arrangement of nature, but solely with appreciation and understanding of the traits, needs, interests, and ideas of other peoples.

#### V. EACH AGE HAS ITS OWN VALUES

Physical education in the United States, however degenerate its forms may appear to its critics, is nevertheless a vital aspect of biologic and social life. No one can understand a nation without knowing competently something of its play, dramatic, dance, and sport activities. In all lands, however, physical education goes back, for its biologic origins, to common sources. This is revealed in the vast series of changes that culminated in man's present form and function. The social setting, particular rather than universal in character, is far more recent, although still ancient. A real acquaintance with the ideas, purposes, and procedures that have marked physical education sends roots of sympathy deep into the history of many peoples. It may be truly said that organized physical education was born some twenty-three centuries ago in a civilization marked by intellect and understanding. There on the shores of the Aegean Sea it grew into a sturdy force to nourish the citizens of Greek City States. But its course was not to be one splendid series of progressive development. Fifteen centuries later students came from all parts of Europe to sit at the feet of Abelard. Physical education was forgotten in the spell of rhetoric and philosophy. These two periods carry their load of ideas, however. When we think of Athens, we think of the Parthenon, of Socrates, of Plato and Aristotle, and see in imagination that parade of finely educated youth from the palaestra into Greek life. When we think of Abelard, we think of the Middle Ages, of popes and emperors fighting for power, of feudalism, of peasants and poverty, and nothing that happened in Greece seems to have

a place in the twelfth century in Europe. The fact is, of course, that a wholly different body of ideas swayed men's minds and what seemed vital to the guests of the palaestra counted for nothing in the contemplation of those in the monasteries. Each age has its own values, its own beacon lights set upon the hill, its own dreams and aspirations.

#### VI. AMERICAN PHYSICAL EDUCATION IS AN INTERNATIONAL INHERITANCE

These two periods in human history have colored all of western civilization, but physical education ranging widely throughout the life of all peoples bears the imprint of many nations upon it. Everywhere, in all modern educational endeavors, Vittorino da Feltre lives today in the impulse to educate the whole child. Every gymnasium is a reflection of Nachtegall, who built the first one in modern times, and every set of parallel bars, no matter how rejected and despised today, must lift themselves somewhat proudly because of the defense given to them by the great physiologist Du Bois-Reymond. Juvenal's famous phrase, *mens sana in corpore sano*, is only a little better known than Rousseau's aphorism, "The weaker the body, the more it commands; the stronger it is, the better it obeys." Richard Mulcaster, working hard for little pay at the Merchant Taylor's School in London, never founded a system of physical education, but he with others like Mercurialis, Clias, Amoros, and Basedow helped to lift up educational endeavor from narrow concepts to larger ones. The great ones of the field, men like Guts Muths, Jahn, and Ling in Europe, and their fervid disciples who came to America are never to be forgotten. Whatever one may wish to say about systems of physical education in America—and surely all would speak kindly of the dead—they nevertheless were representative of human eagerness for man's improvement and they reflected the ideas, traits, characteristics, and interests of other nations.

#### VII. OPPORTUNITIES TO UTILIZE SOCIAL BACKGROUNDS

In actual practice the teaching of physical education in the schools develops the life of ideas through the activities carried on. There is, of course, real mental content in numerous motor activities. Much of this is technical in character, but for those interested in the promotion of international understanding, there will be found wide areas that yield appreciation of other peoples. It is not contended that teachers make full use of the materials available or that all teachers are competent to

lead in development of appreciation and understanding of others. Social implications are not readily or widely taught. But the opportunity is inherent in the rich social background of physical-education experience. It will be sufficient, perhaps, to cite examples to indicate the force of the argument and to suggest lines of attack that may be made by those who are interested.

### 1. In the Dance

Many persons believe that the dance offers the most outstanding material for portraying the customs, traits, and interests of other peoples. Among these, perhaps, Havelock Ellis most adequately expresses the opinion. He writes:

If we are indifferent to the art of dancing we have failed to understand not merely the supreme manifestation of physical life but also the supreme symbol of spiritual life . . . \*

Dancing is the primitive expression alike of religion and of love . . . , is intimately entwined with all human tradition of war, of labor, of pleasure, of education . . . . For the solemn occasions of life, for bridals and for funerals, for seed-time and harvest, for war and for peace, for all these things there were fitting dances.<sup>1</sup>

When Cecil Sharpe introduced English Country Dances in America and stimulated widely the interest in Sword Dances and Morris Dances, he helped American youth to learn more than steps. And yet it is in the 'steps' that one gains what verbalization can never give. In these days of social distress, the 'Merrie England' of Shakespeare seems strangely removed, but one who could be merry during the reign of Elizabeth found the secret, not in a philosophy of collectivism, nor in the harsh realities of earning a living, but, doubtless, in the *Riggadoon* or some dance where there was "set and turn single."

The Sword Dances of Scotland, danced years ago on the eve of battle, find their counterparts in Ireland, and even in the far-off Caucasus. In the latter the *Lezginka* is a solo dance of wild beauty. This sort of activity does not portray the character of a people as effectively as the *Chumak* (the Ukrainian Merchant), the *Odzemok* (the Slovakian Shepherd), or the *Flip* (the Dutch Fisherman), but, as in all character

\* Havelock Ellis. *The Dance of Life*, p. 36. (Houghton Mifflin Company: Boston, 1923, 377 pp.)

<sup>1</sup> *Ibid.*, p. 37.

dances, attitudes toward life, interests, and traits are shown. Something of the superficiality of court life and its effeminate and rococo character in the fifteenth and sixteenth centuries are revealed as one dances a *Branle* of Poitou, and then a *Minuet* that grew out of it.

The dances of love, courtship, and marriage dramatize not only sex but also ways of responding to romantic situations. The *Daldans* and the *Vinakersdans* of Sweden, the *Zalman* of Czechoslovakia, the *Polstertanz* of Austria present a manner of courtship that is quite foreign to American custom.

One movement outside the schools that is using dance in socialization in America as well as in promotion of international understanding is the Folk Festival Council of New York. Through this agency various nationals are brought together to dance their own dances, to see those of other groups, and to mingle together. Grosse<sup>6</sup> insists that it is the dance that socialized man; granted this, one wonders if the lack of a national German dance explains the great stress and pressure that have seemed necessary on two occasions to secure national unity. The *Sequidilla* of Spain, varying somewhat from province to province, remains nevertheless as truly national as the Hungarian *Czardas*, the English *Hornpipe*, the Polish *Obertass*, or the Russian *Cossack* dance.

The dance, whether brought to us from Sweden, Ireland, or Scotland, from Russia, Hungary, or Java, has its wealth of ideas, its ceremonials rich with meaning, its movement, music, and costume that tell a story of man's response to the forces that play upon him. Perhaps in dance more than in other activities, spectators may have significant vicarious experience. Havelock Ellis writes:

Even if we are not ourselves dancers, but merely the spectators of the dance, we are still—according to that Lippssian doctrine of *Einfühlung* or 'empathy,' by Groos termed 'the play of inner imitation'—which here, at all events, we may accept as true—feeling ourselves in the dancer who is manifesting and expressing the latent impulses of our own being.<sup>7</sup>

## 2. In Sports and Games

In sports and games the field of physical education is greatly indebted to foreign sources, particularly English. But early origins are

<sup>6</sup> Ernest Grosse. *Beginnings of Art*. Anthropological Series, No. 4. (D. Appleton-Century Company: New York, 1897, 327 pp.)

<sup>7</sup> Havelock Ellis. *Op. cit.*, p. 66.

Greek and Roman. The athletic aspects of the four great festivals held at Olympia, the *Pythia* at Delphi, the *Nemea* in Argolis, and the *Isthmia* at Corinth have been revived in the modern Olympic games, but children in the grades engaged in the study of Greek civilization may have their own Olympic games in the gymnasium of the modern school, and later in college years may have a truly meaningful educational experience in the contest in music, poetry, dance, and athletics, such as that conducted annually by the freshman and sophomore classes of Barnard College.

Not even remotely, in the thoughtless opinion of some persons, are such experiences related to international understanding, but wherever there is a disposition to appreciate and to value the social practices of other peoples, worthwhile gains in this respect must accrue. There may well be some doubt about the gains for international peace that flow from the Olympic Games as now conducted. The arguments about amateur status, the intense competition in events that have to be decided by human judgment, have been and are apt to continue, in the present state of affairs, to be foci around which collect rather readily expressions of national pride and acts revealing international animosities. The hope of de Courbetin seems lost in the fierce desire to attain national supremacy and the promising outcomes for even the athletes themselves are placed in jeopardy by the strong nationalism that everywhere prevails. Little in these extra-curricular affairs can be achieved in the promotion of understanding until there is a change in the mood and manner in which they are conducted. Like other activities, however, they reveal national traits and characteristics.

### VIII. SUMMARY

In conclusion, it may be said that over the years man has been acted upon by various forces, that he learns readily of other peoples by doing, in an understanding way, the dances, sports, and games that are theirs, that physical education is a rich repository of the motor experiences of man, and that through its activities, international understanding may be promoted.

## CHAPTER XXIX

### RECREATION IN THE ELEMENTARY AND THE HIGH SCHOOL

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WEAVER W. PANGBURN  
National Recreation Association  
New York, New York

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#### I. SOCIALIZING CHARACTER OF RECREATIONAL ACTIVITY

In recreation young people are eager, open-minded, inquiring, impressionable, and emotionally receptive. Games, camp life, orchestras, choruses, arts and crafts groups, dramatics, and other recreations are 'character situations' of the first importance. He who enters a child's recreational life with understanding and skill finds him responsive to guidance. Facts and ideas associated with play frequently stick in the memory for a lifetime. In fact, recreational experience comprises the subject matter of reminiscence among persons of every degree of education and culture. Moreover, group recreation promotes harmony and is capable of converting strangers into friends. Games and folk dancing, for example, involve intimacy, responses, and the implication of equality. The spirit of such activity is socializing; it calls forth smiles and jollity. Vicariously, individuals playing the games, music, and drama of other countries, or even hearing or reading about them, may obtain some understanding of these countries and some sense of kinship with them.

#### II. WORLD INTERDEPENDENCE IN RECREATION

Of the thousands of games played in the United States, only two or three are of American invention. Ancient China, Egypt, medieval and modern Europe gave us the others. Golf, for example, was played in England before Columbus sailed on his great voyage of discovery. To-day, however, the games and folk arts of the nations are carried around the world at an accelerated pace. American baseball is highly popular in Japan. Badminton and soccer are rapidly taking hold of the public fancy in the United States, having come to us from England via Canada; soccer is also played widely in Brazil and the Argentine. Mean-

while the rhythms of Rio de Janeiro and Buenos Aires are heard from United States broadcasting stations.

Although it is debatable whether international competitions promote good feeling, it is nevertheless true that festivals, scout jamborees, and students' conferences—where exhibitions and demonstrations reveal national recreational activities—are effective.

### III. PLAY ACTIVITIES AS OPPORTUNITIES FOR DEVELOPING INTERNATIONAL UNDERSTANDING

Granted that recreation offers abundant raw material for international education, how can the schools use these assets when recreation under that name is seldom found in the curriculum proper? It may be done by making use of the extra-curricular activities and all other school projects that are play-motivated. In the social studies play activities, such as games, folk dancing, festivals, singing, construction projects, and arts and crafts, may be utilized successfully to stimulate international understanding. In teaching the *Beseda*, for example, the physical-education instructor can briefly but effectively tell something of the conditions in Czechoslovakia under which the peasants dance this beautiful rhythm. Since the origin of many of our games is known, it is simple for the leader about to teach a new game to tell of its source.

### IV. EXTRA-CURRICULAR ACTIVITIES IN MONTCLAIR, NEW JERSEY

The experience of two elementary schools in Montclair, New Jersey, offers many suggestions to teachers of small children. In January, 1934, a committee composed of teachers, the director of elementary grades, and the principal of the two schools decided to collect information during the remainder of the school year concerning what was being done to create a spirit of international friendship through both class and supplementary activities and to have each school take part in world-friendship projects, especially Good Will Day.

In June the committee again met and resolved to have the fourth, fifth, and sixth classes in each school commit themselves to a program of fostering international good will during the following school year. It was pointed out that "children are not particularly concerned with international friendship *per se*, but are interested in people, games, costumes, and the habits of people in other lands." Nations having the most bearing on world policies were emphasized. Records of activities

were kept; the committee coöperated with parent-teacher associations and other town agencies encouraging good will; periodicals dealing with the subject were subscribed to. Each class was given freedom in selecting methods of learning about foreign countries, although possible activities were indicated. Some were class activities; others were extra-curricular.

A third meeting of the committee, held in November, 1935, emphasized sources of information for teachers, including a 'world-friendship file' of materials that had been collected in one of the schools. The file included: issues of the *League of Nations Chronicle*, *Peace Action* of the National Council for Prevention of War, *Foreign Policy Bulletin* and *World Events* of the Frontier News Service, and the broadsides of the Reconciliation Trips sponsored by Teachers College, Columbia University.

At a fourth meeting in June, 1935, a summary was made of the year's activities. Of the forty-six recounted, the following list omits those that were the more strictly class activities:

A Mexican Hallowe'en play.

Booklet of American children's activities and American life in general sent to a school in Montreal; received a similar booklet from Canadian school. Many letters exchanged between the children in the two schools concerned.

Good-will pageant for International Good Will Day, May 18th.

A Mexican village constructed.

Life in the colonial possessions of the United States.

Stories about foreign children.

Collection and exhibit of toys, clothing, etc.

A picture map of China.

Photographs of Japan, China, Russia and India.

Habits, customs, folk tales, and music of these lands studied.

Our ancestors and the countries from which they came. There were 26 countries represented in one class.

A talk about China by a local citizen.

A foreign costume party.

Animals from foreign countries.

Stamp collection.

Traced letter from our post office to Europe by boat and plane.

Similarity between American and foreign games.

Exchanged newspapers with foreign children.

Shells and Christmas candy sent to a class by children in a foreign land.

Viewed foreign exhibit at the New York Museum of Natural History.

Read stories in the *Junior Red Cross Magazine*.

Snapshots and pictures secured by a class member on his trip to Sweden.  
Celebration of Christmas here and abroad.

Different countries visited by our fleet.

Friendship postcards.

A travel information bureau.

A play concerned with world friendship.

Imaginary trip to China. Kept diaries of the trip.

An international broadcast.

Puppet dramatization of folk stories.

World Friendship Club.

Festivals and holiday celebrations.

The year's project culminated in a folk festival. Other practicable activities suggested in the Montclair plan were parties to which children of other nationalities were to be invited, listening to international radio programs, a homeland exhibit, and coin collections.

In the school clubs of one city Italian children teach Negro children lacemaking, while the Negroes teach the Italians to cook some of the dishes in which their mothers are expert. Language clubs, by their very nature, are adapted to creating understanding of foreign countries.

#### V. MUSIC

Much of the music of school operetta groups, glee clubs, choruses, bands, and orchestras is by foreign composers. The conductor or leader can readily inform the students of this background. Folk music is the basis of much of the work of great German, Italian, Russian, and other composers. This reflection of the emotions and thoughts of the common people increases the value of such music for international education. With the help of the phonograph and the radio, leaders and teachers may enable children to compare the contrasting music of foreign countries. The Damrosch radio concerts lend themselves to this use. Musical groups may be taken to hear authentic foreign music in churches, clubs, and restaurants, particularly in metropolitan centers where there are large foreign colonies. The Montclair State Teachers College conducted such tours during the winter of 1935-36. The tours embraced plays, talks, and exhibits of arts and crafts as well as music.

Members of music clubs could be encouraged to take part in community festivals that combine music and folk dancing. They could invite to their meetings representatives of nearby foreign colonies to demonstrate the music and folk dances of their native lands.

## VI. NATURE

Lovers of nature constitute a kind of brotherhood, wherever they are found. As they read about natural phenomena in foreign countries, they develop bonds of interest with the naturalists and nature lovers of those lands.

The most remarkable creations of nature belong to all the world. While it is of the essence of patriotism for citizens to love their "rocks and rills, . . . woods and templed hills," no nation deserves credit for its natural wonders. Fujiyama is not a creation of the Japanese. Californians—even though native sons—did not invent the sequoias and the Yosemite. The Grand Canyon of the Colorado, the Alps, the fiords of Norway, and Popocatapetl are part of the common heritage and can be made to count as such. Furthermore, if a schoolboy can get some conception of what Fujiyama means to the Japanese, he can better understand these remote people.

Among the extra-curricular groups in schools are bird clubs, nature clubs, and hiking clubs. The study of migratory birds may indirectly awaken interest in the countries to which birds fly at the end of their seasons in the United States. The migrations of fish may be similarly studied. Children's attention may be called to the international migratory bird treaties between Canada, the United States, and Mexico, showing how useless it is for one country to protect such birds from hunters unless the others adopt similar policies.

The animals in the zoo, trees and plants, insects, reptiles, domestic animals, the stars, and rivers that cross international boundaries provide a starting point for sympathetic education about the countries with which they are related. American indebtedness to other countries may be shown in tracing the history of woodcraft and nature craft. It may be noted, for example, that Audubon was of French descent, Ernest Thompson Seton, English, and that Scouting is of foreign origin. As a part of his nature course in the institutes conducted by the National Recreation Association, Dr. William G. Vinal has a ceremony recognizing the contributions of the foreign-born to American nature recreation. Each of a group participating is asked to represent a naturalist, a great nature poet, a musician whose work reflects love of nature, no two being from the same country. In the ceremony individuals come forward in turn to deposit a stick on a camp fire and to tell briefly of the work of the person represented.

## VII. ARTS AND CRAFTS

Many of the methods suggested for music and nature may be applied with equal effect to the crafts and arts in which Europeans, Mexicans, and others are proficient. Trips to museums, stores, and the shops of craftsmen are often possible. Weaving, work in metals, pottery, furniture-making, and poster design may be made to yield appreciation of the skill and creativeness of the people of a number of the older nations. Mexican and Indian crafts and arts may be observed at first hand in some parts of the United States.

## VIII. GAMES

Mention of the source of a new game increases the respect of the children for the country of origin. A foreign-born child may be asked by the other children to demonstrate to the group one or more of his native games. Games now current in other lands may be incorporated in the playground program, particularly on community nights, in festivals, or other special programs.<sup>1</sup> Games of magic, table games, puzzles, maps to cut up, paper doll cut-outs, and village cut-outs are among the games suggested for younger children by the League of Nations Association. For older children the Association suggests silhouettes and tableaux portraying well-known episodes in past and current history, mock radio hours on current events, a game called "International Debt Conference," in which players list the foods, tools, and materials for which we are indebted to the respective countries, "ask me another" question games applied to foreign countries, and charades dealing with foreign countries, organizations, and international ideals.

Other games include the listing of types of radio programs heard from different countries and the names of the countries, and a 'hall of fame' project, selecting the lives of those who have counted for the best in their countries.

## IX. PUPPETS AND DOLLS

Puppet shows portraying episodes in other lands and dramatization of folk tales involve the costumes, customs, and furnishings of these countries. The dressing of dolls in the costumes of foreign lands is educational. Of this, G. Stanley Hall wrote:

<sup>1</sup> Descriptions of such games may be found in books referred to at the end of this article.

To make dolls represent heroes of history and fiction, to have collections illustrating costumes of different countries, the Eskimo hut, the Indian tepee, the cow-boy log cabin, to take their own imaginary journey with foreign money is not merely to keep children young, cheerful, and out of bad company, but is to teach geography, history, morals, in the most objective way.<sup>2</sup>

#### X. SCHOOL ASSEMBLIES

Plays, music, folk dances, tableaux, and other activities relating to other countries may be presented in assemblies. An international 'variety' program might include a Japanese tableau in native dress, a Swedish folk dance, a French song, or some other combination. Speakers reared in foreign countries may be brought to the assemblies to give a picture of life in a foreign culture, particularly endeavoring to show the underlying conditions. Much use may be made in assemblies in the lower grades of folk-lore stories; of stories dealing with animals, birds, and adventure; and of national heroes of the countries. Many slides and films depicting scenes from foreign lands are now available at slight cost.<sup>3</sup>

#### XI. PLAYGROUNDS

The young patrons of public playgrounds are frequently a varied group. It is common to note a dozen or more nationalities on the play-fields in large industrial centers. They play together in games, on athletic teams, in dramas, orchestras, and bands; they hike together and join in singing. Incidentally, they are made aware of their differences in background as well as of the likeness of their interests. Often children brought up with the American point of view with respect to language and customs scorn the peculiarities of speech, dress, and customs of their parents and grandparents. Recreational leaders and teachers have an opportunity to help such children to see the countries of their origin in the light of their achievements in arts and crafts, music, games,

<sup>2</sup> From G. Stanley Hall and A. Caswell Ellis. *A Study of Dolls*. quoted in Laura B. Starr. *The Doll Book*, p. 236. (The Outhug Publishing Company: New York, 1908, 238 pp.)

<sup>3</sup> The *Educational Film Catalog* (with quarterly supplements for two years). (The H. W. Wilson Company: New York, 1936, 134 pp.)

*Motion Pictures of the World and Its People*. (International Education Pictures, 40 Mt. Vernon Street: Boston, 1936.)

For other resources see the section on the Cinema in Chapter X of Edith E. Ware (Editor). *The Study of International Relations in the United States: A Survey for 1936*. (Columbia University Press: New York, 1936.)

folk dances and folk songs in some of which their own parents may be proficient.

This is being accomplished in Cleveland, Milwaukee, New York, and other cities through neighborhood folk festivals, pageants, dances, drama tournaments, and 'all nations expositions.' Settlements and the International Institutes of the Y. W. C. A. have done much for recognition of the contributions of immigrant groups. These Institutes are fruitful sources of suggestions to teachers.

At many points the playground program is a suitable medium for subtle informal education toward international good will. The making of kites, the flying of which is a world-wide sport, may be based on foreign models. Excursions and trips may be made to industries, commercial establishments, churches, and restaurants that are conducted by foreign-speaking people. If the community has a harbor for sea-going ships, a visit to the docks to watch the loading or unloading of products for or from "the seven seas" will be an informative adventure. Walkers may, like Dr. John H. Finley, hike at home but apply their mileage to imaginary trips in foreign countries, studying maps and guidebooks as they go. Pet shows may be adapted to the type of education we are discussing. Why not a dog show featuring the dog's country of origin as well as breed?<sup>4</sup>

Children's gardens may be given an international theme through the planting of flowers or vegetables popular in various countries.

An athletic leader familiar with the achievements of athletes of different countries and of American athletes of foreign parentage may use such information effectively with youngsters. It is of interest that the principal skiers of the United States have Scandinavian names, and that the Japanese in spite of their short stature carried off swimming honors at the Olympics in Los Angeles in 1932 and won the Marathon at Berlin in 1936.

## XII. COMMUNITY CENTERS

School social centers are bringing to light the gifts of the foreign-born. In Milwaukee there is a 'theatre of nations,' where weekly during the winter a different national group presents a play in its own language with an English synopsis, a series of pageants depicting the music, songs, and dances of different nations, an international costume ball,

<sup>4</sup> Harding Cox. *Dogs of Today*. (A. and C. Black: London, 1931, 127 pp.)

and an annual folk art exhibit that entices many a treasured heirloom out of dusty trunks. Dorothy Enderis, director of adult education and municipal recreation in Milwaukee, says, "We can learn much from the foreign-born if we ask a different leader each week to teach us a favorite dance or song of his nation, or to tell us how to make one delicious dish in the cooking class, or to demonstrate some form of craft."

### XIII. TRAVEL

Travel tours for school children have become very common in Europe. Charles W. Ferguson writes in the *Reader's Digest* for March, 1936, that 60,000 English pupils travel annually under the auspices of the English School Journeys Association, of which 4000 schools are members. Students themselves take considerable initiative in planning the trips. The United States has nothing like this, although, according to Mr. Ferguson, the Bentley, Kansas, High School sent a group of seniors and juniors on a 14,000 mile trip through eighteen States and Canada. The attendance of school boys at international Boy Scout Jamborees and Y. M. C. A. conferences could be capitalized by leaders and teachers through reports made at clubs by these students.

The International Institute of Intellectual Coöperation suggests that student travelers should be fourteen years old, should possess the elements of the language of the country they are to visit, and should be morally and intellectually prepared. The Institute holds that travel has substantial value in promoting good will, since students like activity, learn easily, and frequently form lasting friendships. In later years they are unlikely to regard the land of their travels as strange and will have a sense of gratitude or at least sincere sympathy toward it.<sup>5</sup>

### XIV. OTHER MEDIUMS

The rôle of pictures, films, slides, and posters is important in stimulating interest in other countries. Numbers of travel posters are now found in schools and libraries. Educational films are now available in great numbers. Posters, which may be obtained from travel bureaus at a small cost, make interesting wall pictures that can be changed from time to time. Class discussion of the current movies frequently connects school activity with the recreational interests of the adult world.

<sup>5</sup> *International Understanding Through Youth*. (International Institute of Intellectual Coöperation of the League of Nations: Paris, 1935, 200 pp.)



# CHAPTER XXX

## THE SCHOOLS AND INTERNATIONAL UNDERSTANDING IN CANADA

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HENRY F. MUNRO  
Superintendent of Education

and

H. P. MOFFATT  
Research Assistant, Education Office  
Halifax, Nova Scotia

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### I. INTERNATIONAL CONTACTS OF CANADIANS

Early in his school life the young Canadian comes of necessity into intellectual contact with the larger world outside his own country. In the hands of a skillful teacher this factor makes for the development of the international mind. But apart from his formal studies, many influences impinge upon him from beyond the national boundaries, tending to make him in greater or less degree conscious of the effect of world affairs upon his personal fortunes as a Canadian citizen.

#### 1. European Origins

Such influences arise from various sources. For instance, Canadian culture in its origins is European. The province of Quebec almost wholly derives from France, while the other provinces carry on the English tradition, as modified by the pioneer conditions of the New World. Not only language, but the mental 'stuff' of which it is the symbol, takes one back to Europe. Folklore, proverbs, music and song, fables and heroes, and the great events of history continually point to the old countries whence came in large measure the spiritual and intellectual possessions of the race.

#### 2. Nearness to the United States

Then there is the proximity of the United States and the social, economic, and (to some extent) the political intimacies that it creates. Apart from the influence of American settlers in Canada at the end of the eighteenth and the beginning of the twentieth centuries, a steady

migration of Canadians across the border has gone on for over a hundred years. In many parts of Canada, notably in the eastern provinces, almost every household has an affiliation more or less direct with the citizens of the United States. Thus many Canadian children start with a ready-made interest in things American, which the newspaper, the illustrated magazine, the baseball league, and, more than all, the radio and the films, serve to accentuate. Indeed, the comic strips and the antics of Mickey Mouse are touches that make the youth of the American continent all akin.

### 3. Economic Interests

Another international influence comes from the need of Canada to seek foreign markets for her chief commodities. Wheat and fish, minerals and paper, must in large part be exported abroad. This creates international contacts all over the country, the direct effects of which can be appreciated by the boy on his father's farm, when wheat in the elevator remains unsold, or by the lad in the fishing village when Latin America no longer offers markets for its fish.

## II. CANADA'S MEMBERSHIP IN COÖPERATIVE ORGANIZATIONS

But perhaps the chief international factors for young Canadians today are the two great experiments in world organization that, since the World War, have been proceeding parallel—the British Commonwealth and the League of Nations. As a member of both, Canada is in a position to understand world problems. The Commonwealth has interests in all continents and, in their relations with themselves, its members point the way to a worldwide system for security and peace. There is an interaction between the Commonwealth and the League, and many of the questions discussed at Geneva find a place also on the agenda of an Imperial Conference. Thus the Canadian student, as he prepares himself for citizenship, inevitably has it borne in upon him that the prosperity of Canada, along with that of the Commonwealth, lies in the promotion of international coöperation, which alone can lead to international peace.

## III. NEW EDUCATIONAL THEORY AND CURRICULUM REVISION

To the influence exerted on the schools by Canada's position in international affairs may be added the influences of modern educational philosophy and technique. For the first two decades of the century

practice in Canadian schools was guided by European educational theories of the nineteenth century. A few grudging concessions to progress had been made by the introduction of 'manual training,' domestic science, and sometimes music and art, but these subjects, instead of infusing new life into the older studies, fell in their turn under the deadening influence of the Herbartian steps and the formal recitation. In the twenties, however, new ideas were abroad and began slowly to penetrate into the schools. From Dewey and his disciples in the United States came the idea of democracy in education and the concept of it as a continuous growth. After the War the great increase in secondary-school enrollments brought pressure to bear upon the established curriculum and stimulated the introduction of new subjects for students whose interests were not entirely academic. Concurrently, the establishment of junior high schools in the United States and the formation of post-primary schools in England following the Hadow Report on *The Education of the Adolescent*,<sup>1</sup> focused attention on school organization. As a result, the rigid division into 'common' and 'high' schools was modified to admit intermediate schools, junior vocational schools, continuation schools, and other institutions providing for the needs of special groups. Naturally the program of studies was broadened in these newer divisions, and to some extent also in the school systems that still retained the eight-four organization.

Another, and perhaps more important, liberalizing influence was that of the 'new' methodology. The vigorous outburst of research in school methods in the United States from about 1910 on was bound sooner or later to modify practice in Canadian schools. The work of the mechanists of the Thorndike school in spelling, mathematics, reading, and handwriting was important, but not so much so in the field we are discussing as in the experimental work in general method carried on in 'progressive' schools. These institutions, privately controlled and not hampered by the necessity of pleasing everybody, were free to give concrete expression to new educational ideas. Of their contributions, the most important was the 'project' method, with its emphasis on pupil activity. Closely related was the method of organizing the curriculum for teaching purposes in broad units, cutting across traditional subject-matter lines. These two methods, together with the wide supplementary

<sup>1</sup> Sir Henry Hadow. *The Education of the Adolescent*. (Board of Education, Report of the Consultative Committee. His Majesty's Stationery Office: London, 1926, 339 pp.)

reading they encouraged, gave to classroom teaching the freedom and breadth that was necessary for the development of international understanding in the schools.

The extent to which Canadian schools have taken advantage of a broader curriculum and modern methods for the promotion of international understanding may be seen in the following pages. Material for this summary was gathered from replies to a questionnaire sent out to each of the nine provinces in the autumn of 1935.

#### IV. CURRICULUM PRACTICE AND MODERN METHODS

##### 1. Geography

As is to be expected, the social studies—history, geography, civics or citizenship, and economics—have been influenced most. Fifteen years ago the geography course in a typical Canadian school began in Grade III or IV with the home province, continued with this and the Dominion in Grades V and VI, and followed with a study of the world in Grades VII, VIII and sometimes IX. "Climate, products, and physical features" were the meat and drink of the course, with *hors d'oeuvres* of capitals and kings (or presidents when kings went out of fashion). Almost no attention was given in the textbooks to the customs, habits, and living conditions of the people in the countries studied. Nor were the pupils taught to use the facts of geography to explain why people in the various countries live as they do. The material was carefully learned by rote and, unless reinforced by the private reading of the pupils, was promptly forgotten. Geography 'howlers,' the delight and despair of teachers, were the natural result of this type of teaching. Geography today, while it still retains much of its old outlook, is becoming more and more a 'social' study. Its two features in the better Canadian schools are expressed clearly in the Saskatchewan course of study:

1. Geography is not the study of the earth nor of man but of the relationship between the two.
2. Human geography and not physical geography must receive the greater emphasis in the public-school grades.

The geography courses in the four western provinces and in Nova Scotia begin now with 'journeys' to typical regions of the world, and shift to a general study of North America, Europe, and Asia in Grades

V and VI, so that pupils who leave school early may have a general view of the human relationships that exist between Canadians and peoples in the old world. In Grades VII and VIII world geography is studied in greater detail, with emphasis on commercial relationships and the interdependence of the world community. The Quebec course instructs teachers in Grades III and IV to give talks on life in other lands, using illustrative material. In Grades VII and VIII, and later, in the high school, world geography, as studied in the schools of Quebec, "offers an opportunity for creating right attitudes toward other countries."

The position of Ontario, New Brunswick, and Prince Edward Island is difficult to assess from their courses of study, which have not been revised for some time; but it is safe to say that the practice of the better teachers would follow the methods suggested in the newer courses. All the courses emphasize the importance of supplementary reading—stories of life in foreign lands for younger children, and regional geographies, encyclopedias, and other books of reference for children in higher grades. A great many supplementary devices for creating an interest in foreign countries were mentioned in the replies to the questionnaire; indeed, the whole trend of the reports shows that geography has become a living subject in the schools.

## 2. History

History, the second major subject in the social-studies group, does not lend itself so readily, particularly in the elementary schools, to the promotion of international understanding. In Canada, as in other countries, history for younger pupils is primarily nationalistic. Local and national heroes are extolled and, until recently, wars in which Canada has played a part received undue emphasis. Of late, there has been a shift to social history, with the newer textbooks giving more attention to exploration, expansion in the West, and the political and economic development of the country. Canadian high schools, however, because of Canada's connection with the Empire and the League, are in a better position than those of the United States to invest the history program with an international flavor. British history, which is studied in all Canadian high schools, brings the students into contact with the history of European peoples. The textbooks used in these courses are comparatively free from bias and provide a good foundation for the study of general world history later in the high-school course.

Every province in Canada requires study of the League of Nations in one or more of the high-school grades. Some provinces have special books or pamphlets for the purpose, usually those published by the League of Nations Society in Canada; others require chapters on the League in the regular textbooks. World History in Canadian schools is necessarily more international in its outlook than it could be in a country with a longer independent experience in world affairs. The textbooks used are usually written in Great Britain or the United States—West, Breasted, and James Harvey Robinson are familiar names to Canadian students—and place no undue emphasis on Canada's relatively small place in the stream of history. Indeed, there have been complaints from well-meaning patriots that perhaps too little attention has been given to Canada. *The Story of Civilization*,<sup>2</sup> a textbook written by two young Canadians and prescribed in Nova Scotia, was very recently criticized for being too international and pacifist in its outlook.

### 3. Civics and Economics

Other subjects of the social studies group—civics or citizenship, commercial geography, economics and social problems—contribute in varying degrees to a realization of international interdependence. 'Civics' in a few provinces has grown from a study of the forms of government to a study of the community in its broadest aspect. Two provinces—British Columbia and Nova Scotia—have special courses in Grade XII dealing with social and economic problems of a national and international nature. Nova Scotia has a new textbook, entitled *The Modern World*,<sup>3</sup> specially written for the course.

A brief glance at its main headings will show how far ahead this province has gone since the days when Ancient History was the only prescribed social study in the high school. "Part I, The Economic Background of the Modern World," has chapters on transportation, communications, population (of the world), trade—how and why it goes on, foodstuffs and raw materials, labor and welfare. "Part II, Democracy and Its Rivals," after describing the constitution and government of Canada, goes on to a full treatment of Fascist Italy, Nazi Germany, and Soviet Russia. "Part III, The World of Nations," is devoted entirely to a discussion of international government, including such topics as nationalism, modern imperialism, war and armaments, the League, the

<sup>2</sup> Victor P. Seary and G. C. Paterson. *Story of Civilization*. (Ryerson Press: Toronto, 1934, 722 pp.)

<sup>3</sup> R. A. McKay and S. A. Saunders. *The Modern World* (Political and Economic). (Ryerson Press: Toronto, 1935, 558 pp.)

United States in world affairs, and the part to be played by the British Commonwealth of Nations. The final section deals with world economy, from 1913 to the present day. The book has evoked considerable interest, and may be an influence toward the introduction of similar courses in other provinces.

The following statement from the Department of Education in Alberta, where the high-school curriculum is now under revision, is significant:

It is my opinion that to achieve anything worthwhile through instruction in international understanding it will be necessary to put our courses in the social studies on a much more realistic basis. Much of the talk about international understanding expresses little more than a pious, almost millennial, hope that somehow something can be done. We shall require, it seems to me, a type of instruction in Grades XI and XII of our high-school courses that will get down to the economic basis of international competition — to the problem, for example, of whether war is not inherent in our economic system. I do not think that we are in need of so much of special courses dealing with international understanding as we are of a more realistic approach to the whole problem of international competition.

#### 4. Literature and Esthetic Arts

Outside the social studies there are, of course, many subjects that, by enlarging the intellectual background of the pupil, contribute to the understanding necessary to enforce the abstract ideal of international coöperation. At present it is difficult to give for the Dominion as a whole a clear picture of what is being done in the regular school subjects. Curricular revision has been going on continuously since about 1928; some provinces have nearly completed the inauguration of new courses, others are just beginning the work of revision. It is possible only to state the general trends and to point out courses or parts of courses that could be used to advantage.

Of primary importance are literature and the esthetic arts, which may be grouped together because of their universal appeal. In all the curricular revisions the tendency has been to increase the emphasis on these courses and to broaden their content. The distinction between learning to read and reading for information and enjoyment is becoming more clear cut. As a result, the single 'basic' reader no longer provides the whole literary fare of public-school students. Under the stimulus of the revisions Canadian publishers have produced in the past three years series of literature texts that in content and appearance

are equal to the best published in Great Britain and the United States. There has also been a great growth in school libraries. In one small province, for example, the number of books in rural-school libraries increased from 100,500 in 1928 to over 280,000 in 1935. The high schools are moving away from the piecemeal study of one or two classics in each grade to the use of 'omnibus' books of poems, short stories, one-act plays, and complete selections from classic and modern general literature, supplemented by wide outside reading of full length novels and plays. The importance of this wider reading is obvious. There are more selections in the 'readers' about foreign countries, more selections by authors from other countries, and the supplementary reading habit cannot fail to widen the students' knowledge of other peoples.

Music and art courses make their contributions largely through lessons in appreciation of well-known works. The newer courses in art require from the first grade up the study of famous pictures; similarly, lessons in appreciation are included in the work outlined for music in both elementary-school and secondary-school grades. Study of these international masterpieces and of the lives of their authors should give the pupils a strong impression of the cultural unity of the world.

### 5. Mathematics and Science

The mathematical and scientific subjects, potentially at any rate, are also of importance in bringing out the fact that both our scientific knowledge and our material comforts are the result of international contributions. Replies from a majority of the provinces showed that the courses of study in science pay considerable attention to the international aspect of the subject. Rather imposing lists of names occurring in textbooks were submitted as evidence of a growing interest in the history of science. Names and pictures of scientists have always appeared in textbooks, of course, but the significant thing is that some teachers are really using this material. Quebec requires the study of DeKruif's *Microbe Hunters* and Caldwell and Slosson's *Science Remaking the World* as part of the Grade XII course in science. Other provinces list these and similar books as suggested reading material for teachers and pupils. Courses in mathematics, however, do not show a similar trend. Three provinces have formally adopted the junior-high-school unit and require the study of general mathematics, but as yet no courses or textbooks in mathematics give any attention to the historical development of the subject.

## 6. Modern Languages

Finally, there are the modern languages, which, if properly taught, could be almost as valuable as living in a foreign country. In the better schools the teaching of foreign languages has been literally transformed in the past ten years. Outside of Quebec and perhaps a few schools in Ontario, modern languages used to be taught as intellectual exercises, by the grammar-translation method, with virtually no reference to the life or culture of the people whose language was being studied. This type of teaching received a rude shock from the findings of the Canadian-American Committee on Modern Languages, which showed that the results of modern-language teaching in Canada were distinctly inferior to those in England and the United States. The great majority of English-speaking students of French, for example, after four years or more of instruction, could not speak a sentence of intelligible French, could not understand French spoken to them, and could not compose a simple letter in idiomatic French. Stimulated by the recommendations of the Committee, a few teachers began to introduce much needed reforms. Gradually, for at first few teachers could use the direct method, the emphasis has been moved from grammar and translation to conversation, free composition, and wide reading. The use of the gramophone and of visual aids, such as charts, maps, pictures and *Realien* is becoming more common. A few courses require a study of the history, customs, art, and literature of the country, along with the study of the language itself. Although, on the whole, the teaching of modern languages is still a long way from the purely direct method, there is in every province a nucleus of well-trained teachers, some of whom have studied abroad. They can provide through their own pupils a basis for better teaching in the future.

## V. EXTRA-CURRICULAR ACTIVITIES

Before summing up, mention might be made of the part played by extra-curricular activities in fostering international friendships. In this field the work of the Junior Red Cross is by far the most important. At the end of the school year 1935 this organization had 10,300 branches in Canadian schools, with nearly 325,000 pupils enrolled as members—about thirteen percent of the total enrollment in the public schools of the Dominion. The Red Cross is an international institution and the junior branches keep in touch regularly with similar groups in other countries. Through the exchange of letters, portfolios, and other ma-

terial, the children come to know at first hand how foreign children live, and form long-distance friendships that are more likely to be valuable in banishing suspicion and intolerance than all the regular school courses. Nearly all reports mentioned the use of current-events clubs or classes, debating clubs, junior League of Nations groups, travel and stamp clubs, and similar organizations in giving reality to textbook instruction in the social studies. From Manitoba, where the questionnaire was sent out to principals, inspectors, and others working directly in the schools, the replies showed that a great deal of informal work was being done outside the prescribed program. Many teachers in that province, and likely in other provinces, take advantage of the different racial groups in their communities to give demonstrations of folk dancing, folk songs, and other national customs and characteristics. As one teacher remarked in her report, "We do not teach international understanding in our school. We live it."

#### VI. CONCLUSION

From this brief description of the work in the schools it may be seen that Canadian educators appreciate the importance of international understanding. Every province is doing something to make it a living issue in the schools; a few provinces have arranged their curricula so that the development of international understanding could, with a little effort, be made one of the first aims of school life. The difficulty lies not so much in the lack of material as in the fact that the material is not coördinated. Teachers are still inclined to be subject-minded, and fail to see or to take advantage of the opportunities offered by the new curriculum. What is most needed is some method—a course, a series of lectures, wide reading—whereby teachers in training and teachers in service may see that international understanding is one of the first aims of school life, and may be shown how school subjects must be used if the idea is to have any real force or meaning. Another handicap is that at least one-third of the pupils in Canada are educated in one-room rural schools, by teachers who, on the average, have had only three years of high-school training. Under these circumstances it is difficult to say just how effectively the idea of international understanding is being promoted in the schools today. Certainly, the results of the work are not so great as they might be; but just as certainly the movement toward international understanding is deeply rooted and is growing in strength every year. So far, there has been no counter-movement—no

“Canada for Canadians” cry, no teachers’ oath bills. The longer an appeal to jingoism is postponed, the more difficulty it will have to be successful. The news of crises from Europe and Asia that jolt us almost every week are considered with a calmness that would not have been possible even five years ago. Is it our geographical remoteness? Or has a real change taken place? We shall not know until we see whether or not “our little peace drives and slogans and campaigns will melt and run at the first touch of reality.”

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## CHAPTER XXXI

### EDUCATION AND CANADIAN-UNITED STATES RELATIONS

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ARTHUR A. HAUCK  
President, University of Maine  
Orono, Maine

#### I. CLOSE RELATIONS OF UNITED STATES AND CANADA MAKE INTELLIGENT UNDERSTANDING ESSENTIAL

Canada and the United States probably have more mutual interests and common problems than any other neighbor nations. Their closely knit bonds are due to geographical kinship and to similarities in social, economic, and intellectual life. English Canada had its origin in the settlements of the United Empire Loyalists from the American Colonies. Since then hundreds of thousands of Canadians have settled in the United States and many Americans have moved to Canada. More than twenty-five million Canadians and Americans cross the boundary both ways each year.

The economic interdependence of the two countries is seen from a review of the figures of their commerce in normal times. For the fiscal year ending March 31, 1930, Canada's exports to the United States were valued at \$514,000,000, 46 percent of her total exports. Purchases from the United States the same year amounted to \$847,000,000, or 68 percent of the Dominion's imports. According to the 1930 *Commerce Year Book* of the United States, Canada, during the period covered by the report, took 18 percent of all our exports; this was 7 percent more goods than we sold to all the South American countries combined.

The joint use of the innumerable waterways along the boundary creates problems that affect vast investments in both countries and the welfare of millions of people. Other problems with which the two governments must deal co-operatively include tariffs, boundary questions, immigration, and the protection of natural resources.

Since decisions on these and future problems will be made by the youth of Canada and the United States, it seems both natural and desirable that children now in school should gain an intelligent understanding of the history and of the contemporary economic and political life of their neighbor.

## II. A STUDY OF THE RESULTS OF TEACHING AT THE HIGH-SCHOOL LEVEL

### 1. Scope of Study

A recent study undertaken to determine whether Canadian and American schools were meeting their obligation in this respect brought surprising results. Its organization centered around two inquiries. First, what do representative groups of Canadian secondary-school students know about the United States? What is their attitude toward the United States? Similarly, what do representative groups of American secondary-school students know about Canada? What is their attitude toward Canada?

Student responses to the questions, based upon a test of information given to 1,267 American and 1,168 Canadian pupils in their final year of secondary school and compositions written by 800 boys and girls in each group, furnish a fairly reliable measure of neighborly understanding. The wide variety of sectional interests and attitudes was taken into account by selecting typical schools in five sectional divisions of the United States and outstanding schools from every province of the Dominion.

### 2. General Impressions

Each test included a request to "put down the first things that come to your mind when you think about Canada (or the United States)." The Canadian students' impressions were of great wealth, poor law enforcement, the prevalence of crime, large cities, an immense population, and the trade relations between Canada and the United States. The Americans thought of the severity of the climate, the large number of French-speaking inhabitants, the abundant natural resources, beautiful scenery, winter sports, the "control of Great Britain," and of police who "get their man." Remarks about Canada's cold climate occurred in 40 percent of the American papers. The vividness of this impression was also illustrated in the compositions, where it was mentioned more frequently than any other item. The following quotations are typical:

Canada is snow-bound practically the whole year.

Canada is mostly in the frigid zone.

Of course, it would seem very odd to live in an igloo. To tell the truth, I don't know whether or not there are houses in Canada. I have never seen pictures of houses but I really believe there are a few at least.

### 3. Sources of Information

The source of these and similar impressions may be traced to motion pictures and stories about Canada, many students reporting that the "movies" had given them most of their knowledge of the Dominion. The adventures of prospectors, forest-rangers, trappers, lumbermen, Indians, and the mounted police furnished the background revealed in the following representative statements selected from a few of the compositions.

I received very strange impressions of Canadians from the moving pictures. From movies I had an idea that there were few educated people in Canada, that most of them were crude, half-breeds.

Judging by the movies, I should not like to live in Canada. In cases where Canada has been the setting, the wild life, that of the trapper, traders, and post-keepers, has been emphasized.

Motion pictures also figure prominently as the background of Canadian impressions about the United States. Unfortunately, as the following statements from Canadian compositions indicate, motion pictures and periodicals originating in the United States do not always give a favorable impression of American life.

The report of crimes, murders, robberies and every other form of vice is appalling in every American paper brought into Canada. If the people of the United States want publicity of the wrong kind, they are certainly getting it on the front pages of every paper a Canadian boy or girl picks up.

In the newspapers, which usually form our greatest source of information about the United States, we hear only of the great and the arrant fools. We read of gangsters, tree-sitters, marathon dancers, talkers. This gives an impression that disgusts us. But the fine people of the United States are not the ones who get their names in the newspapers and what I believe to be the general Canadian impression is incorrect.

By her literature, movies, etc., the United States is corrupting the world.

The many moving pictures I have seen, and which were filmed in the United States, showed me, in the main part, underworld scenes, night clubs, etc. A few showed luxury beyond comprehension. No doubt there is some of the former and some of the latter. But isn't the United States composed mainly of the hardworking, honest, middle-class man? Why are the pictures not of life as it really is?

#### 4. Ignorance Revealed

*a. Concerning the Rush-Bagot Agreement.* The Rush-Bagot Agreement, consummated in 1817 between Great Britain and the United States, has been the basis for the absence of fortifications along our northern boundary. It has been ranked as one of the great achievements of international diplomacy. If this agreement had not been made and kept, the burden of maintaining armaments along a border more than three thousand miles in length might well have handicapped the economic development of both countries. In spite of its significance, however, only 3 percent of the American students and 20 percent of the Canadians knew of its existence. This may explain why over a third of the Americans felt that more fortifications should be constructed along the border.

*b. Concerning the International Joint Commission.* Almost universal ignorance was shown with regard to the organization and work of the International Joint Commission. This is not surprising, for few Americans and Canadians know that a *permanent* tribunal was established in 1909 to provide a method for solving problems and preventing disputes between Canada and the United States. The broad scope of the treaty is indicated by Article X, which states: "Any question or matter of difference arising between the high contracting parties involving the rights, obligations, or interests of the United States, or the Dominion of Canada, either in relation to each other or to their respective inhabitants, may be referred for decision to the International Joint Commission by the consent of the two parties . . . ."

During the past twenty-five years this significant and unique international institution has handled numerous questions involving investments of hundreds of millions of dollars. The use of boundary waters, and other matters affecting the health, sanitation, and water supply of people on both sides of the border are among the problems that have come before it. The future of this experiment, which marks an advanced step in international relations, depends upon the support of the citizens of each country. It is unfortunate that so few know of its existence.

*c. Concerning Canada's Government on the Part of Americans.* Deplorable ignorance concerning Canada's government was revealed by the Americans. In answering the question, "What kind of government does Canada have?" a third of them stated that Canada "is a possession of Great Britain," "ruled by Great Britain," "owned by the

British." Almost 50 percent declared that "Canada cannot decide matters dealing with her relations with the United States without consent of the British Parliament." Failure to recognize that Canada, though a member of the British Commonwealth, is an independent nation is particularly unfortunate, since it is often the basis of the student's attitude toward the Dominion. The following remarks are typical of hundreds found in the compositions.

They do not believe in being independent. A poorly educated country like India is seeking its independence, while Canada remains content to remain under British rule.

It looks as if England is jealous of the United States and is only holding Canada for excess territory.

The people of Canada are subjects of the King and when they want any new laws they must be passed by the British Parliament.

The government is not very liberal, nor have the British subjects the right of free speech, freedom of press, nor religious freedom.

Canada is no country. It is just a province of England. England should give her more freedom.

Canada is under British rule, which is nothing to be proud of.

##### 5. Canadian Criticisms of Americans and American Ways

Canadians did not display similar confusion concerning the government of the United States, but their compositions revealed criticisms of American life and institutions equally unrestrained. Quotations selected from a few of these compositions will serve to indicate attitudes toward the United States frequently encountered. The range of subject interest discussed is unusually wide.

The citizens of the United States are well liked by Canadians. The main flaw is that they are too conceited. They think the United States is the greatest country and that they are God's chosen people. Their attitude is—I don't care about anyone else but what about *me*?

One often hears the Americans spoken of as "a windbag with the string off." Their greatest pleasure is making money.

It is confusing for a tourist to be travelling in the United States for he is always seeing "the biggest and best of its kind in the world."

One cannot really fully understand the people of the United States. The average 'Yankee' that one meets touring in the summer appears to be self-satisfied—very self-satisfied indeed—and hopelessly ignorant of Canadian history. Their impression of Canada is a very small bit of land north of their glorious country and fifty percent of

them are very surprised when they see the vastness of Canada. I wonder if there are any maps of Canada in the United States?

The United States is a hot-bed of hustling, flag-waving, gum-chewing men and women whose dignity is conspicuous by its absence.

The information of the average American about Canada is appalling. They seem to think that we bundle ourselves in furs, live in tepees, and crouch around the Arctic Circle.

Unfortunately a great fault of American education lies in the fact that American schools have a tendency to teach only American history. As a result, the larger proportion of the Americans are in total ignorance of important facts of their nearest neighbor, Canada.

The crime in the States is astounding. Weapons are easy to obtain and anybody out of a job joins a gang and becomes a gangster. The people have much too high an opinion of themselves and do much too much talking. They are really just ignorant of the rest of the world and think the States is the one and only place to live.

## 6. Basis for Canadian Criticism of American Indifference

After reading the compositions written in the representative schools of the United States, one is forced to conclude that Canadians have some reason to attribute a patronizing attitude and indifference to Americans. Phrases occurring most frequently were similar to these: "I know very little about Canada," "I don't know enough about Canada to write a composition," or "I know nothing concerning our relations with Canada." The following quotations are typical of many:

I am terribly ignorant in regard to Canada, and all I think of is fish, snow, cold, ice.

It is quite a jolt to discover that I cannot name any of the famous Canadians in past history or of the present day.

You ask for a brief composition about Canada—well it will be brief. I really don't know much about that neighbor, in fact all I have learned about Canada was from the movies and books we were compelled to read. As far as the relations between Canada and the United States are concerned, I don't know enough facts to write anything.

Canada is so close and yet so far away from me. I know less about it than almost any other place in the world.

Canada is just a square of pink color on the map of North America to me.

### III. AN ANALYSIS OF GEOGRAPHY AND HISTORY TEXTBOOKS

The freedom with which these young people express positive opinions, while lacking facts for their statements, suggests the necessity of basing instruction for international coöperation on a foundation of adequate and sound knowledge. The closeness of the Canadian-United States relationship affords educators of these countries an advantageous starting point for such instruction. That it is not being fully utilized in creating understanding between Canada and the United States is apparent from an analysis of geography and history textbooks. It is gratifying that neither Canadian nor American texts contain material menacing to the friendly relations existing between the two nations. It is unfortunate, however, that textbooks used in the United States devote so little space to Canada. This observation is based upon an examination of practically all the commonly used textbooks in history and elementary geography.

Full accounts of the period of exploration and early colonization, the French and Indian wars, the War of 1812, and boundary disputes are given in practically all the fifty-nine American histories examined, but later events usually receive scant attention. The following is a summary of the principal subjects discussed, except those relating to exploration and discovery. They are listed in the order of their frequency of mention.

1. The War of 1812.....	57
2. The Oregon Boundary Dispute.....	52
3. The Main Boundary Dispute.....	31
4. American Loyalists settle in Canada.....	27
5. The Fisheries Disputes.....	26
6. The Rush-Bagot Agreement.....	21
7. The failure of Reciprocity in 1911.....	16
8. The provisions of the Treaty of 1818. (The treaty is not always mentioned but the provisions are given.).....	14
9. The Alaska Boundary Dispute.....	14
10. Reference to the unfortified Canadian border.....	8
11. Canadian trade with the United States.....	6
12. Canadian Confederation in 1867.....	6
13. The Fenian Raids and Caroline Affair.....	5
14. Canada's part in the World War.....	4
15. Canada's present status in the British Empire.....	4
16. The immigration of Canadians to the United States.....	4

17. Reciprocity in 1854.....	3
18. Canada and the League of Nations.....	3
19. The Appointment of a Canadian Minister to the United States	2
20. Canada as signatory to the Kellogg Pact.....	2

A number of geographics were found to contain misleading statements in regard to Canada's government, using such phrases as "possession of," "colony of," or "belongs to Great Britain." The trade relations between Canada and the United States do not receive the space they deserve. Illustrative of this fault is a widely used textbook for junior high schools that has a special chapter on America's foreign trade. There are references therein to the trade of the United States with Alaska, Hawaii, the Philippines, the West Indies, Central America, South America, Europe, and Asia; there is no mention of Canada, except on a map that shows the extent of our world commerce.

#### IV. RECOMMENDATIONS IN THE LIGHT OF INTERDEPENDENCE

##### 1. Emendation of Textbooks and Courses of Study

No radical changes in course of study or in textbooks are necessary to give students of Canada and the United States an adequate background of knowledge in regard to their neighbor. If American histories would treat the historical development of North America more nearly as a unity, Canadian affairs would receive sufficient attention. A chapter on Canadian-United States relations might well be included, as is done in most Canadian texts. American geographies could give a brief, but reliable, description of Canada's government and do justice to the importance of Canada from the standpoint of trade relations and economic development.

##### 2. The Opportunity and the Obligation

When differences arise between nations, the absence of reliable knowledge makes their peoples the prey of casual information that has news value because of its sensationalism. If this is true for international relations in general, it has special significance for Canada and the United States. Their very interdependence complicates the problem of coöperation by providing the basis for possible misunderstandings. If ever there were two peoples who ought to be well acquainted with one another, they are the citizens of Canada and the citizens of the United

States. American and Canadian schools have a constructive opportunity and no small obligation.

#### REFERENCE

HAUCK, ARTHUR A. *Some Educational Factors Affecting the Relations between Canada and the United States.* (Printed privately, Easton, Pennsylvania: n.d., 100 pp.)



## CHAPTER XXXII

### THE PACIFIC AREA AND ITS PROBLEMS

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REGINALD BELL  
Associate Professor of Education  
Stanford University, California

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#### I. INITIAL HANDICAPS

The educator interested in developing with his students understanding of the problems of Pacific relations faces a number of real difficulties.

##### 1. False Ideas and Ignorance

First, he usually faces either ignorance or a very superficial knowledge of developments in the Pacific countries. For hundreds, even thousands, of years Eastern and Western civilizations developed in comparative isolation. True, a few adventurous spirits like Marco Polo early visited the East and brought back glamorous accounts of a civilization that even then surpassed that of the newer European countries. Europeans discounted such tales, and not until centuries later, when commercial contacts of some consequence developed between the Far East and the West, did any realistic picture of Asiatic conditions begin to emerge.

To the tales brought back by traders and adventurers were added the often distorted or exaggerated, if realistic, accounts of the early missionaries. Incurably evangelistic, they almost invariably emphasized in their reports the differences found in the 'heathen' cultures, not the similarities with their own developing culture. Their business was not to interpret Oriental values to the Western mind, but Western values to the Oriental countries. The process was only too often unfortunate in its reinforcement of the developing "pictures in our heads" (to use Walter Lippman's telling phrase), which had been built up largely on partial understandings, fears of the strange and outlandish, hopes of commercial exploitation of new markets and new materials, color prejudices against darker-skinned races, belief in white superiority, and so on.

*a. Feeling of Separateness.* This feeling of separateness—the conviction that “East is East and West is West, and never the twain shall meet”—persisted despite the fact that the world was becoming ‘smaller’ owing to developments in communication and transportation, and that in politics and commerce, and through immigration, colonization, and missionary activity the two *were* becoming inextricably related. Out of these contacts arose economic, political, racial, and cultural problems. Since the West had developed more rapidly than the East in military strength, the settlements were usually forcibly dictated by the Western powers. But the settlements were not always solutions, and the problems remained and became more serious.

Until very recently, too, the issues between the East and the West were the concern of only a small minority—a few traders, missionaries, statesmen, and military men—in each of the Western countries. Most Europeans and Americans felt that the East was still too far away—problems concerned with it were too remote—to merit any great amount of concern or investigation. This was particularly true in America, a young nation whose people were so busy developing its great resources that they gave little thought to the ‘backward’ nations across the Pacific.

But the events of the twentieth century—the struggle for markets, the development of military strength by the Eastern powers (particularly Japan), the problems raised by migrations of Eastern peoples, the tremendous progress in transportation and communication—these and many other developments gradually brought home to the more thoughtful Westerners, and particularly to Americans, the fact that problems existed and must be faced.

*b. Unawareness of Historical Trend of Events.* Whether or not they will be faced intelligently depends upon the knowledge and attitudes of those who participate in their solution. Unfortunately, too many of us are likely to build an attitude toward any existing issue on superficial knowledge. We are apt to consider a current crisis as an isolated event, without realizing that present problems have roots that extend into old and complicated situations.

Consider the Japanese movement into Manchuria in 1931. The causes leading up to that crisis had their beginnings at least as early as 1896. Thoughtful students of history and world affairs early realized that the diplomatic difficulties from 1905-1910 would sooner or later eventuate in armed conflict over these Manchurian provinces, and the

circumstances surrounding the Sino-Japanese treaties of 1915 strengthened this belief. The events of September, 1931, were not the *cause* of the Manchurian difficulty but merely the *incidents*—the sparks that set off an explosion long in the making.

So it is with most of the problems of the Pacific Area. Their backgrounds extend into history, and an intelligent understanding of them is possible only through a study of the factors that underlie the present situations.

## 2. Schools Have Studied Only Western European Literature and History

### *a. Lack of Literature and Tradition of Respect for the Far East.*

But it is just at this point that the American public-school educator interested in developing such an understanding of current issues finds his second major difficulty. There is no common body of popular literature that has built up in his students a background of even partial insight into the life of the peoples concerned. There is no tradition of respect for their ideals, even of their respectability as human beings. Literary materials available to the mass of Americans—the novels, poetry, biographies, essays, and even the short stories—have in the main reported, interpreted, glorified, or criticized Western, not Eastern, culture.<sup>1</sup> They have had their intellectual and spiritual roots in Europe or in our own developing civilization. In fact, in drama, particularly cinematic drama, the Chinese or Japanese has, with a few exceptions, been portrayed as despicable, vicious, or bizarre. And in newspapers the menace of the 'yellow peril' has been continuously held before the American people for more than half a century.

*b. Recent Innovations.* It is perhaps to be expected that the public schools have helped little on the problem. They have reflected the general opinion of the population; they have not, usually, provided courses

<sup>1</sup>One can count on the fingers of his two hands significant exceptions to this statement that appeared prior to the last . . . years: Lafcadio Hearn's poetic interpretations of Japanese life; G. Lowes Dickinson's exposition of the Oriental mind, especially in his *Essays on the Civilizations of India, China and Japan* (J. M. Dent: London, 1914, 85 pp.); Donn Byrne's *Messer Marco Polo* (The Century Company: New York, 1921, 147 pp.), exemplifying the fanciful, descriptive romance; Etsu Inagaki Sugimoto's *Daughter of the Samurai* (Doubleday, Page and Company · Garden City, N. Y., 1925, 314 pp.). Beginning with Pearl Buck's *The Good Earth* (The John Day Company: New York, 1931, 375 pp.) the list has grown very rapidly.

through which realistic, sympathetic understanding of Pacific problems and people could be developed. There has been no general expectancy that this should be one of the results of public education. Rather, school men have been expected to engage our children with the study of Greek and Roman, European, and American history. Recently, there have been introduced courses in world history that have included a modicum of ancient Chinese and Tartar history, a bit of Indian culture, and a snatch of the history of early colonization of the Pacific islands. More latterly still, a few courses in world literature have appeared, in some of which attempts have been made to interpret certain classics of the Oriental peoples. Concurrently, there have been developed out of our old courses in civics, courses dealing with current economic, social, or political problems. In these have inevitably arisen more or less superficial consideration of some of the outstanding problems about which the United States, as well as other nations of the Pacific area, has been concerned. But only in a few score high schools, mostly upon the Pacific Coast, have full semester courses appeared under such titles as Pacific Rim History, Problems of the Pacific, Pacific Relations, or more specialized courses in the history of Japan and China, or the Japanese language.<sup>2</sup> And yet it is only in such courses, devoted to the consideration of the developmental and relational facts underlying and conditioning the problems which cause grave regional and international concern, that fundamental understandings can be assured.

### 3. Racial Prejudice

But intellectual understanding of the situation out of which arise the major problems of the nations of the Pacific is not enough for their

<sup>2</sup> Honolulu has gone much farther in this direction than other American Pacific cities. There, under the insightful leadership of the Department of Public Instruction, the University of Hawaii, the Punahoe and Kamchamcha schools, and the Institute of Pacific Relations, syllabi and textual materials on Japan, China, Russia, the Philippines, and Hawaii have been developed for use in the secondary schools. For developments of the American Pacific Coast, see John A. Hockett, "High-school courses in pacific education," *Sierra Educational News*, 28: December, 1932, 25; *School Review*, 41: February, 1933, 86-88; "Western students study their Pacific neighbors," *California Quarterly of Secondary Education*, 8: April, 1933, 283-289. D. R. Nugent and Reginald Bell. *The Pacific Area and Its Problems: A Study Guide for Secondary Schools and Colleges*. (American Council, Institute of Pacific Relations: New York, 1936, 234 pp.) See also the chapter on Far-Eastern Relations in the 1936 edition of *The Study of International Relations in the United States* (Columbia University Press: New York, 1936.)

solution. Unquestionably, as important for students as knowledge is their attitude toward other peoples in the area and toward the problems those peoples face. This is the third major difficulty that the educator must meet in this field, for relatively little is known with scientific certainty about either the causes of prejudiced attitudes or the manipulation of social forces to change them. Take, for example, the enormously complicating factor of racial attitude as it relates to the problems of migration in the Pacific area. Everywhere—in Canada, in Australia, in the United States, even as between the different countries in Asia—race attitudes have played an important rôle in immigration legislation. What lies behind them? Bruno Lasker in his illuminating book, *Race Attitudes Among Children*,<sup>3</sup> seems to establish the social, rather than the biological, nature of race prejudice. But how does it come about that at specific times and in specific acts such social attitudes play a determinative part in the corporate activity of whole peoples?

The story of the migrations of the Chinese and Japanese to the North American Pacific Coast may serve as illustrative of the complexity and organic connectedness of the problem.

a. *Chinese Immigration.* By 1852 it was estimated that there were 25,000 Chinese in California, for Chinese immigration to the United States had begun with the discovery of gold in 1848. Though they were at first relatively well received, rather early objections were raised to their presence in a 'white man's land.' Industrial discontent and decline of immediate success in placer mining, added to this color prejudice, led to lawless persecution of the Chinese in 1856, which laid the basis for a continued hostile attitude toward the yellow race. When, in 1869, 9,000 Chinese were released from railroad building for other employment, with the labor market already flooded with white laborers, the Democratic party seized upon the Chinese question as a political issue. Violence broke out under the leadership of agitators who objected to the Chinese on the basis of their economic standards—cheap labor, low standards of living; their social standards—they were unassimilable; their moral standards—their vices were different from those of the Western world; and their political potentiality—if their entrance was not checked, they would soon overrun and control the Pacific coast. "The Chinese Must Go" became the rallying cry of a frenzied political and social campaign that carried to the United States Senate and re-

<sup>3</sup> See references, Chapter III.

sulted in changed treaty stipulations and in a succession of legislative enactments (1882, 1888, 1892, 1902, and 1904) perpetually excluding Chinese immigration.

*b. Japanese Immigration.* In the meantime, Japanese immigration began to complicate the scene. Emigration of Japanese laborers was not authorized by the Japanese government until 1885, and then only in response to certain American employing interests who wanted cheap, efficient labor. Although Japanese came in increasing numbers to the Hawaiian Islands and the West coast states during the 1890's, little resentment was manifested against them until after the permanent settlement of the Chinese question in 1904. But in the 1900's they began to come in accelerated numbers, an average of almost 5,000 a year by the most conservative figures. Again, public opinion changed decidedly toward the Japanese following their success in the Russo-Japanese war, owing, in part at least to fears generated by a portion of the press that continually harped on 'the yellow peril.' Japanese success as farmers and laborers also engendered the fear and opposition of the labor unions and granges. The hostility built up in the long years of anti-Chinese agitation was now transferred to the Japanese, and there began to appear definitely formulated anti-Japanese agitation and political action.

This political action took two major forms: (1) treaty and legislative control of immigration, culminating in 1924 in Federal exclusion from immigration of "aliens ineligible to citizenship," which included the Japanese; (2) a series of state land laws in California and certain other states by which Orientals were denied the right to own agricultural land or to lease it for more than three years, and by which cropping contracts with them were prohibited.

As an instance of the international complications of such activity, it should be pointed out that this aroused a great deal of resentment in Japan. Japanese spokesmen recognized the fact, they said, that the United States had the right to control her immigration; but they voiced opposition to the discriminatory methods used. Had the Japanese been placed on the quota basis, as were the European nations, the number of Japanese immigrants admitted yearly would have been between 100 and 200, depending upon the quota basis adopted by successive Federal legislation.

*c. Problems of Second-Generation Orientals.* Of immediate importance to educators is the situation of the American-born, second-generation Japanese children in our schools. Such a history of agita-

tion, fear, disturbed public opinion, and legislative action has left a social heritage of discrimination, conventions, and racial attitudes that makes their lives difficult and complicated. In race and appearance they are Japanese. In legal status they are American, for, having been born here, they are United States citizens. In education—and therefore in attitudes, ideals, and ambitions—they are largely American. But in treatment they are only too often regarded as foreigners, Orientals, members of an undesirable racial group. This handicaps them economically, vocationally, and socially (even in the matter of residence, for example).

## II. A PROGRAM PROPOSED

In view of the three major factors so far considered—relative ignorance of developments in Pacific countries; lack of general or specialized educational opportunities for developing an intelligent understanding of Pacific problems; and complicating, often propaganda-built, attitudes that make such education difficult—what kind of program should educators develop that will produce an informed citizenry who will safeguard and demand peace and sanity in Pacific relations? In the opinion of this writer the essentials of the program are relatively simple.

### 1. Curricular Provisions for Study of the Pacific Area

There must be schoolroom opportunity given to students to study the factors underlying the present situations. No formulas need be given by authors or teachers for the solution of the many problems presented, but students, certainly at the secondary and collegiate level, should be encouraged to think them through in the light of valid factual and psychological materials bearing on them. Definitely organized courses should be offered not later than the senior high school in problems of the Pacific.<sup>4</sup>

<sup>4</sup>This is the plan of the study outline recently issued by the Institute of Pacific Relations as a result of four years of study and experimentation by the Educational Commission of the San Francisco Bay Region section of the American Council of the Institute of Pacific Relations, *The Pacific Area and Its Problems*, edited by Donald R. Nugent and Reginald Bell, published by The American Council, Institute of Pacific Relations, 1936. It is in recognition of this need, too, that the California State Department of Education and the University of California recognized three years ago courses in Pacific problems given in California high schools as acceptable toward the social-science requirements for graduation from high schools and for entrance credit at the University.

## 2. Adequate Treatment of the Pacific Area in Social Science Courses

Much more authoritative and adequate treatment should be given to the Pacific area in the discussion of general economic, social, and political problems as they arise in other general social-science courses. Teachers are increasingly recognizing that problems as they occur to the student should be dealt with as a whole, with adequate differentiation of their significant configural aspects, and with adequate recognition of all the factors that go to make up the total social picture—the *Gestalt* of the situation. This calls for close analysis of the historical development of that situation, of its present ramifications with the relationships involved, and of its developmental possibilities.

## 3. Teacher Training Both in Facts and Attitudes

There should be included in training programs for teachers studies and experiences that will develop the insights and understandings demanded by this kind of teaching. It is not essential that all social-science teachers be experts in Pacific relations, but they must all have sufficient background and knowledge in the field to lead their students to see at least the outline of the whole picture. It is imperative, too, that they shall have developed attitudes that will let their leadership in this field be sound, scientifically open-minded, and clear-sighted as to undesirable propaganda and prejudicial forces.

## 4. Coöperation between Schools and Agencies for Adult Education

It is desirable that the school coöperate more closely with the public libraries, to the end that there shall be available to students and their parents an enlarging body of the vastly illuminating literature that is so rapidly coming from the press relative to the various Pacific peoples.<sup>5</sup>

## 5. Social Projects

Much can be done, all the way up through the grades as well as in high schools, through pageantry, dramatics, music, and interpretative

<sup>5</sup> In this connection, the San Francisco Bay Region section of the American Council of the Institute of Pacific Relations has organized a library committee that has done excellent work in drawing up special bibliographies on Pacific affairs for distribution to libraries and the general public. Samples of this work are available through the San Francisco office of the Institute of Pacific Relations.

dancing to familiarize children with the cultures of Pacific peoples and to increase their sensitivity to non-western cultures. When this is done well, particularly by representatives of the cultures portrayed, it is invaluable as regards attitudes. But it has two dangers: first, it may descend to the level of mawkish sentimentality; second, it may give distinctly fallacious impressions of current life in the country concerned, by being confined largely to the portrayal of the artistic past.\*

International relations clubs, cosmopolitan clubs, and similar organizations in which students of foreign parentage coöperate with children of American parents may be much more realistic in interpretation of the psychology of these peoples than are mere artistic exhibitions. Here, also, there are dangers, inasmuch as race attitudes are two-edged. They not only influence the prejudgments of the majority group, but they also make supersensitive individuals of the minority groups. Thus, the attitudes and behavior patterns of these individuals become the result of social pressures of the majority of the racial group itself. And children, like adults, are apt to generalize from their experience with but one member of a racial group. To the thoughtful educator, this attribution of the qualities of an individual to a whole race, and conversely, the attribution of certain racial traits, levels of ability, or behavior patterns, to all individual members of that race, sets the most baffling and stubborn problem in connection with the topic of race relations, and therefore of Pacific relations.

#### 6. Vigilance for Knowledge versus Half-Truths

This leads to the sixth major emphasis in a program for promoting international understanding, especially as related to the Pacific area: there must be continuous, open-eyed, courageous education relating to the development of critical-mindedness in appraisal of radio, newspaper, and periodical discussions of Pacific problems. This would include training in sifting from reports the half-truths and partial falsehoods that are even more dangerous than outright falsehoods whose very obvious falsity forestalls their acceptance. The easy generaliza-

\* In this connection the work of such educational organizations as The Institute for Education in Human Relations (New York and San Francisco) and as the Federation of International Clubs (San Francisco) cannot be overlooked. The work of such institutes as the Society for International Cultural Relations, Inc. (Marunouchi, Tokyo), the Pan Pacific Union (Honolulu), and the Institute of Pacific Relations (Honolulu) is helpful to both teacher and student.

tions that follow half-truths often lead to disastrous results in the long run. They fall in line so often with our prejudices, our fears, our half-baked feelings of superiority or inferiority!

Only from knowledge coupled with sympathetic appreciation of human personality, whether it be housed in a white or a non-white skin, will come insights that will help us to a solution of the rapidly developing, complex problems of the Pacific area.

*SECTION V*

**TEACHERS AND TEACHING AIDS**



## CHAPTER XXXIII

### THE PREPARATION OF TEACHERS

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WILLIAM C. BAGLEY

Professor of Education, Teachers College, Columbia University  
New York, New York

and

MARGARET KIELY

Principal of the City Normal School  
Bridgeport, Connecticut

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#### I. PRESENT STATUS

This chapter will deal with certain problems arising in connection with giving special attention to the consideration of international relationships in the colleges that prepare teachers for elementary and secondary schools. Its fundamental assumption is that teachers should be informed as regards international relationships whether or not such information is included in the subjects that they teach. The study is based primarily upon a letter of inquiry sent to all teachers colleges and to all other colleges that have departments of education indicating that the preparation of teachers is one of their functions. In both cases, the *Educational Directory* · 1935, compiled and published by the United States Office of Education, supplied the lists of institutions. Following is a copy of the letter of inquiry:

One of the 1937 *Yearbooks* of the National Society for the Study of Education will be devoted to the general topic, "What Can Education Do to Promote International Understanding?" Professors J. T. Shotwell and I. L. Kandel are primarily responsible for the study. Dr. Kandel is chairman of the Committee in charge of the *Yearbook*. Dr. Margaret Kiely and I have been asked to prepare a chapter on the relation of the education of teachers to this problem. I know how question-sheets annoy school and college executives and I hesitate to inflict upon you the following inquiries. I believe, however, that a *Yearbook* on so important a problem would be incomplete without a summary statement of present practices and policies.

1. Has your school or college given *explicit* and/or *official* recognition to an understanding and appreciation of international relation-

ships as part of the equipment of the prospective public-school teacher? If so, in what way?

2. What is your opinion regarding the desirability of such a study?

3. If any member (or members) of your staff, especially in the social studies, has (or have) convictions regarding this problem, will he or she or they be good enough to write me?

It is my understanding that the *Yearbook* is not to be issued in the interests of radical Pacifism, but as a sincere and unbiased attempt to discuss the responsibility of organized public education regarding a most fundamental present-day social and political problem.

With hearty hopes of your coöperation, I am

Sincerely yours,

(Signed) WILLIAM C. BAGLEY

To this letter, sent to 256 institutions, 146 replies were received. In so far as the findings can be expressed numerically, and in so far as the replies can be considered as a trustworthy sampling of all collegiate institutions that prepare teachers, the following conclusions are presented:

1. Sixty-five percent of the teachers colleges reporting and 38.8 percent of the liberal arts colleges reporting offer one or more specific courses dealing with international relationships. Most of the liberal arts colleges and many of the teachers colleges report that the topic is specifically treated in courses of a more general character, chiefly in history, although 89 percent of the institutions in both groups believe that a specific course is desirable.<sup>1</sup>

2. Many of the teachers colleges (37 percent of those reporting) have either peace clubs or clubs interested specifically in international relationships. A smaller proportion of the liberal arts colleges (16.6 percent) report such clubs.

## II. COMMENTS

The comments included in the replies are especially significant as indicating the attitudes toward dealing with international relations in the schools held by those who prepare teachers.

<sup>1</sup> It is difficult, of course, to distinguish in the case of higher institutions between courses offered specifically for teachers and general courses for all students. The provision of the latter in the field under discussion has been treated in detail by Dr. Edith E. Ware in her *Study of International Relations in the United States*. (Columbia University Press: New York, 1934, 503 pp. 1936 edition in press.)

There are letters indicating a faith in the power of the school to do something about the problems of international understanding, some indeed that stress forcefully the responsibility of the schools. There are others who question this very power, some stressing the futility of school efforts, some speaking skeptically of the whole movement, and one expressing an open unwillingness to accept any share in it. A few point the dangers inherent.

From another angle, a few letters advocate direct methods in instruction, but many others emphasize the indirect approach. A certain few link the school effort with the study of geography, which, in relation to our integrated social-studies program, may score a point. Again, certain writers express an opinion that the work must take definite form in the lower schools; others say that nothing substantial can be effected until the upper school or college points the way. A few offered practical suggestions for school procedures and several made comments that seemed in one way or another to hold value for those specializing in the education of teachers.

Specific comments may be quoted as follows:

I believe courses or other 'explicit' recognition of special problems to be undesirable. (A university dean of education)

We have a course in international law, practically urged on those who plan to teach history. (A college professor of international law)

Nothing explicit or official is being done with reference to this problem. I think, however, that this gives an inadequate picture of our institution, inasmuch as the whole spirit underlying all instruction, and particularly manifested in the activities of the training schools is strongly sympathetic to international understanding and tolerance. (A university dean of education)

I believe an understanding of international relationships is an essential part of a teacher's preparation. The more directly it is given, the greater is the danger that it will degenerate into a form of propaganda. (A college dean of education)

Except in a course in Comparative Education, we are not giving direct recognition of this problem. The course in this field is given with special emphasis on interpretation of the cultures of the leading European countries in an effort to make clear to what extent the educational systems of these countries are a direct product of a national history, tradition, and culture. To some extent this should contribute by indirection to an understanding of the problem. The course is elective and not required. (A university dean of education)

In our department of Social Science we have a Discussion Club, in which membership is voluntary, that considers both national and international problems. A course in Contemporary European History introduces students taking the work to problems since the World War. I believe that a thorough understanding of the past will do more to avoid future errors than the study of imaginary problems which some day may or may not face the world. (A teachers-college professor of history)

In reply to your second question, may I state that I believe that it is desirable to give some recognition to this particular problem. Teachers, of course, should be thoroughly educated people, and all thoroughly educated people should have a fair acquaintance with the problems of international relations and understandings. May I, however, draw attention to the fact that these problems are so numerous and so complex that even the experts in the field of political science are not at all agreed as to their significance and meaning, and consequently it would be difficult to get any type of uniform instruction relative to these matters, if indeed such uniformity is desirable. (A university dean of education)

It is my judgment that this problem should not be handled as a separate course in our curriculum but that emphasis should be given upon it in connection with all courses whenever it can be done without seeming to drag the topic into a classroom discussion. (A teachers-college president)

I feel that it is highly essential that education toward this end shall begin in the elementary school, and therefore information regarding international relationships should be a part of the teaching equipment of every graduate of this school. (A critic teacher)

Chiefly by providing courses in the field which students may elect. Also in a survey course required of all students in the freshman year four weeks are devoted to this problem. In addition we have an active International Relations Club. (A university dean of education)

In the course on Modern European History emphasis is placed on international relations and the attitude and policy of the various nations in such conferences as the Congress of Vienna, Paris, Berlin, etc. The system of alliances and the efforts to prevent wars are also stressed. The topic on the fundamental causes of the World War gives an opportunity to study international anarchy, aggressive nationalism, and economic imperialism in the modern world. (A normal-school instructor)

I am unable to see teacher training as an aggregate of required contacts with certain courses. We try to reach prospective teachers

with forums, discussion groups from education classes, journalistic activities, etc. This succeeds with from 30 to 50 percent of the prospective group. Courses in the social studies reach a somewhat different group, but their effect is spotty. From what I have seen, an increased social-studies offering or requirement for *all* prospective teachers would be inadvisable. (A university dean of education)

### III. SUGGESTIONS

Several of the teachers colleges make extended offerings in the field of international relations and otherwise show a clear recognition of its importance. Two reports are quoted at length:

#### 1.

It is my opinion that much could be achieved in promoting international understanding, and I submit the following suggestions:

A. Greater emphasis should be placed on the necessity of securing teachers who are thoroughly trained from the academic side, who have traveled, and who are cultivated persons, fully aware that history cannot be bottled into national compartments, that history, government, philosophy, and education itself are processes, therefore, not static but a living challenge to our most independent, honest, and courageous thinkers.

B. If all colleges and high-school departments, particularly in the social studies, would make a more sincere effort to assign the teacher to his major field, a great step forward would be achieved.

C. Additional courses should be required in the history and culture of other nations rather than requiring American History, State History, State Government or National Government (or American History and American Government) in the grades, high school, and college.

D. Place in our libraries the history and literature of other peoples; more *original evidence*; not misleading secondary references written by pseudo-historians. The need of the use of source material in all fields of history is very great; yet nothing is more essential than promoting international understanding.

E. All teachers, particularly those in the field of the social studies and those giving professional courses usually classed as 'education' should be required to read with ease one or more of the modern foreign languages.

F. If it were possible to recognize in some way the truly professional, cultivated teacher: one whose training is genuine, who possesses intellectual honesty, has traveled, and is aware that the unit of

society is humanity; one who realizes that although the national and local political units are essential, these can become articulate only through an international unit, the problem of promoting international coöperation would be solved. In failing to do this our system of education makes it easy for the ne'er-do-well and the dilettante who have gone through the mechanics of an education, but are not trained and cultivated, to secure and retain positions of responsibility and therein do great damage to society, particularly in that they retard the progress of international understanding.

G. It is desirable that each state department of education secure the services of a forward-looking, cultivated scholar to direct, for a time at least, the study of international relations in the schools of the state and to coöperate with our Federal Commissioner of Education.

H. Each nation should have an official representative of education in the Secretariat of the League of Nations, Geneva. One of the many functions of the office would be to facilitate the exchange of professors. This would definitely reduce snobbish nationalism and other forms of extreme provincialism.

I. There should be a more intelligent use of the radio in promoting international understanding. •

J. Since young people are beginning to question *why* the nations must spend 85 percent or more of the national income for military preparations, leaving only 15 percent for all constructive purposes—such as cost of government, education, road-building, and fighting disease—it is not only desirable but necessary to show that education to promote international understanding would help to do away with the suspicion and provincialism that make these huge appropriations for militarism necessary. This would also show that disarmament can come only through coöperation of the nations—coöperation in education and in an international political organization. Education is necessary to the development of an international political order and only such political order can now give national security.

K. Teachers' conventions (national, state, and local) and civic groups should make provision for genuinely well-informed, cultivated speakers on international affairs.

Certain of my methods of promoting an interest in international understanding have been fruitful. I make available to every student, without cost, an accurate copy of Wilson's "Fourteen Points," and a revised copy of the *Covenant of the League of Nations* (at cost, five cents). Special effort is made to keep our library up to date on contemporary international affairs. As faculty adviser for the Social Science Club I have an opportunity to help prepare programs that will

reveal the international origin and solution of many of our so-called national problems, and as chairman of the Artists Course Committee it is possible to secure lecturers and artists from other countries. (A professor of history in a teachers college)

## 2.

As to some of the specific ways in which this college tries to further the ideal of peace and friendly relationship and give the prospective public-school teacher a knowledge and appreciation of the need for, and efforts toward, international coöperation, I give the following information:

Practically all courses in the social-science department direct the emphasis upon world affairs, treat special topics of international nature, and stress the international viewpoint, world friendship, understanding and appreciation of other peoples, and international coöperation. The courses which relate directly to this theme and some of the major topics and aspects which receive intensive treatment are:

“History of Civilization.” The racial factor in history, the part religion, music, art, literature, law, commerce, science have played in binding peoples together, wars as causes of the weakening and decline of great civilizations of history receive special emphasis; and students are required to prepare papers or projects on these subjects.

“Modern History.” Nationalism, militarism, jingoism, racial antagonism, and chauvinism are studied as the prime causes of the wars of the nineteenth and twentieth centuries. Moon’s *Syllabus of International Relations* is used as a guide.

“International Relations.” The entire course is devoted to a study of the political, economic, and racial factors in modern international society, international law, the League of Nations, the World Court, the Hague Court of Arbitration, the Kellogg Pact, the Geneva Protocol, the Locarno Pact, and the International Labor Organization.

“Sociology.” The subjects of some of the term papers are: Contributions of Various Races to American Civilization, Analysis of Racial Elements in the Population of the United States, Fair Play in Race Relations, Current Problems in Race Relations, Local Studies in Race Relations, Social Work of the League of Nations, Place of the Negro in American Life, Immigration. The class visits the Hanover School for Negroes, the Hampton Institute, and the local school for Negroes. Lectures are given before the class and usually before the student body by professors from Hampton Institute, and representatives of the Inter-racial Commission, and others.

“American History.” Special use is made of publications of the Inter-racial Commission, such as *America’s Tenth Man*, Rugg’s social pamphlet, *America and Her Immigrants*, and Orth’s *Our Foreigners*.

“Current History.” The materials for the course comprise *World Peace Foundation Pamphlets*, *International Conciliation Series*, publications of the League of Nations Association, *Foreign Policy Association Reports*, bulletins of the National Council for Prevention of War, National Education Association publications, and bulletins of the Office of Education.

“International Relations Club.” In order to stimulate interest in and study of world problems, it holds annually an Institute on Public Affairs; gives special Armistice Day and Good Will Day programs; presents Model Assembly of the League of Nations and the World Court; secures prominent speakers and motion pictures for monthly meetings; conducts studies and projects in community, such as World Trade Map of Fredericksburg, exhibits, and charts; sponsors programs before the Rotary Club, Kiwanis, Women’s Club, Parent Teacher Association; gives programs in regular college assemblies and in schools in the community and environs; requires members to give talks before various gatherings on world topics, racial problems, peace, and good will; uses “Fortnightly Summary,” *Chronicle of World Affairs*, etc., and distributes them to other students and people of the community.

Other Activities. Engagement of Hampton Quartette and Richmond Sabbath Glee Club to sing before the student body; Y. W. C. A. programs and conferences on race relations; special programs and entertainment for foreign students in the college and various nationalities in the city; programs by Women’s Club and Young People’s Organizations and the churches, sponsored by the International Relations Club.

Peace, good will, friendship, international coöperation, racial understanding and appreciation, and the world viewpoint are stressed in various other courses, such as geography, comparative government, economics, English, art, music, science, and foreign languages.

Student-teachers and supervisors in the campus training school emphasize international relationships in their teaching. Students apply here the teaching they have received in their academic courses in the college. A normal attitude toward war and peace, toward other nationalities and races, has been created and is strikingly manifest in the student body of the college and training school.

There is a noticeable improvement in racial attitudes, interest in world affairs, attitude toward war and peace in the student who

has participated in the above-named activities or pursued the courses listed, as compared with those who have not. Studies have been made to show this and renewed efforts are being launched to enlarge the curriculum and broaden the teaching throughout in respect to world citizenship and the equipment of the teacher to participate in a world society. (Head of the social-studies department in a teachers college)

#### IV. SUMMARY AND CONCLUSIONS

The excerpts quoted (which are typical of the correspondence as a whole) illustrate the wide variety of practices as well as certain marked divergences of opinion. There is clearly a widespread interest in the problem. Just as clearly, too, there is a fairly general disposition to avoid propagandist methods and the ideals that lie back of such methods. It is difficult, of course, always to distinguish clearly between propaganda and legitimate instruction. In connection with the study of international relations, probably the most competent students of history would maintain that the dogma to the effect that war has always been futile is historically inaccurate. A. G. Keller has gone so far as to say that one who holds to this dogma "does not know his history." On the other hand, such a glorification of armed conflict as is represented by certain events in the régimes of both Mussolini and Hitler—to say nothing of Japan—is equally unjustifiable and far more reprehensible.

The skepticism regarding the influence of formal courses in anything that approaches a modification of conduct expresses faithfully enough some of the basic tenets of educational theory. Whether such substitutes as clubs and discussion groups are more effective is a matter of conjecture. Out-and-out propaganda, as we all know, can be tremendously effective, and the only counter-agent seems to be information presented as fairly and as accurately as possible. It would seem that organized education, especially on the secondary and higher levels, should be in duty bound to provide such information. That most of the institutions answering our questions are sensitive to this duty the bulk of our correspondence clearly indicates.

More specifically, the present writers, chiefly on the basis of a reflective study of this correspondence, would emphasize:

1. The basic importance of the institutional spirit, which should reflect the basic ideals of sound scholarship and scholarly tolerance.

2. That colleges preparing teachers provide rich courses in geography suited to the abilities and interests of students on the collegiate and university levels.
3. That such colleges require at least one course in comparative education that would be in effect a course in comparative cultures.
4. That in elective programs courses in comparative literature be provided.
5. That in an appropriate course the latest findings of scientific investigation regarding racial differences be reported.
6. That in an appropriate course typical methods of propaganda be concretely illustrated, such, for example, as were practiced in the World War.
7. That the materials in these and other courses be made the subjects of discussion and evaluation in study and discussion groups.<sup>2</sup>

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<sup>2</sup>Lists of such material are given in Chapter XXXV.

## CHAPTER XXXIV

### LEADING ORGANIZATIONS PROMOTING THE STUDY OF INTERNATIONAL RELATIONS IN THE UNITED STATES

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JOHN EUGENE HARLEY

Professor of Political Science, University of Southern California  
Los Angeles, California

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#### I. INCREASING INTEREST IN INTERNATIONAL ORGANIZATIONS

Since the World War there has been a remarkable development in the number of agencies and efforts in the United States devoted to the general objective of promoting international understanding and world peace. Most of these agencies are either centered in educational institutions or are in some manner definitely related thereto. Some of the efforts are of special interest to colleges and universities; some are primarily suited to deal with the public schools; while others are of a more general scope, not being related to the schools directly, but nevertheless having their influence upon the schools. There has been a gradual and steady recognition of the value of promoting ideals of peace and better understanding between nations. The unfortunate over-emphasis upon political implications involved in discussions of the relation of the United States to international organizations and to other nations is being relegated more and more into the background; there is a notable trend throughout the nation to permit the study of existing institutions upon their merits. The League of Nations, the Permanent Court of International Justice, the Pan American Union, the International Labor Organization, the International Institute of Intellectual Coöperation, the Universal Postal Union, and the International Institute of Educational Cinematography are receiving attention; their organization and their work are now being made the subject of study and criticism quite generally throughout the nation.

Besides the increase in attention devoted to formal international official organizations, there has been a noteworthy advance in the efforts to teach something of the art, culture, folk lore, as well as the social and economic problems of other nations. There is evidently prevalent a growing appreciation of the point of view that disaster, war, and suffer-

ing in other countries ultimately affect the people of the United States; and it is being recognized that, while mutual understanding may not necessarily solve the problems pressing for solution, it goes a long way in helping to solve them.

In a brief survey of some of the leading organizations and agencies in the United States devoted to the study of world affairs and the promotion of international understanding, it is not possible to do justice to the work that they are doing. It is useful, however, to note their existence and to become aware of the possibilities of getting better acquainted with their work.

## II. UNOFFICIAL ORGANIZATIONS

Among the special and unofficial foundations or organizations functioning in the United States are the Foreign Policy Association of New York (1918), the World Peace Foundation of Boston and New York (1910), the Council on Foreign Relations of New York (1921), the Carnegie Endowment for International Peace (1910), the Institute of International Education (1919), the John Simon Guggenheim Memorial Foundation (1925), and the Rockefeller Foundation (1913). In various cities there are a number of organizations devoted to educational meetings on world affairs. Illustrative of these are the Council on International Relations in Los Angeles (1924) and the Council on Foreign Relations of Chicago (1922). It should also be noted that the Foreign Policy Association has branches in seventeen cities.

In a number of colleges and universities summer or vacation schools or institutes are organized and devoted largely or entirely to international affairs. Among these are the annual Institute of World Affairs at the Mission Inn, Riverside, California (1926), the Institute of Public Affairs at the University of Virginia (1927), the Conferences on Foreign Affairs and American Diplomacy at Louisiana State University (1927), and the Norman Wait Harris Memorial Foundation at the University of Chicago (1923), which is for specialists rather than the general public. In passing, it may be observed that the courses of study of the colleges and universities indicate a post-War increase in the number and variety of courses bearing upon international relations; there is also a notable increase in enrollment in such courses. This trend in higher education finds its counterpart in the public schools, where remarkable advances have also been made in the direction of more emphasis upon international problems.

### 1. Foreign Policy Association

The Foreign Policy Association<sup>1</sup> maintains a research department, headed by Dr. Raymond Leslie Buell, who is also president of the Association. A weekly *Foreign Policy Bulletin* is devoted to brief comment by members of the Research Staff upon selected topics of timely interest in world affairs. The *Foreign Policy Reports*, by individual members of the staff, are well documented surveys of important issues or developments in contemporary international affairs. The Association holds luncheon and dinner meetings at which addresses on current problems of international interest are presented.

### 2. Council on Foreign Relations

The Council on Foreign Relations is "primarily a research organization for the scientific and impartial study of international relations"; it has a limited membership except as to academic members. The findings of many of its expert study groups are reflected in important articles in its quarterly review entitled *Foreign Affairs*. It also publishes an *Annual Survey of American Foreign Relations* and a *Political Handbook of the World*.

### 3. Carnegie Endowment for International Peace

The Carnegie Endowment for International Peace, founded in 1910 by Andrew Carnegie, is organized under three divisions: the Division of Intercourse and Education, under the direction of Dr. Nicholas Murray Butler, President of Columbia University; the Division of International Law, under the direction of Dr. James Brown Scott; and the Division of Economics and History, with Professor James T. Shotwell as Director.

The Division of Intercourse and Education publishes *International Conciliation* pamphlets and assists International Relations Clubs in colleges and universities in the United States and in many countries of the world, especially by providing gratis selected books and pamphlets for students' international relations libraries and by donating important current books to "International Mind Alcoves" in public libraries in smaller towns and cities throughout the country. This Division has sponsored visits abroad of teachers and editors; it has from time to time sent specific lecturers from educational institutions in the United

<sup>1</sup>The addresses of this and other organizations mentioned in this article will be found at the close of the chapter, following the references.

States to those in other countries; and recently an Inter-American Section has also been established.

The Division of International Law has been active in promoting the advancement of international law by assisting international conferences, providing, in coöperation with the University of Michigan, a summer course for teachers of international law and relations, collecting and publishing data on the teaching of international law, and providing fellowships for students and teachers in international law. It has published *Classics of International Law*, and provided subventions to journals on international law, and to international law societies for the publication of works on international law. The Division has taken an active interest in the codification of international law; it aided in the establishment of the Academy of International Law at The Hague and now assists in its maintenance.

The Division of Economics and History since 1920 has published the *Economic and Social History of the World War*. This series, which has been edited by the Division's director, includes several national series written by scholars of the countries that participated in the War. Taken together, the 155 volumes give a comprehensive view of modern war upon the normal life of civilized nations. At present the Endowment is sponsoring a series of research projects in Canadian-American relations.

The Carnegie Endowment for International Peace maintains a European Center in Paris for the purpose of linking the work in the United States with similar projects that it sponsors in Europe.

#### 4. World Peace Foundation

The World Peace Foundation was founded in Boston in 1910 as a non-profit educational agency devoted to the objective of world peace. As stated in the By-Laws of the Foundation by Mr. Edwin Ginn of Ginn and Company, the donor, the purpose of the Foundation is to educate the people of all nations

. . . to a full knowledge of the waste and destructiveness of war, its evil effects on present social conditions and on the well-being of future generations, and to promote international justice and the brotherhood of man; and, generally, by every practical means to promote peace and good will among all mankind.

In a recent statement the Board of Trustees have declared that

. . . the Foundation operates upon the policy that the actual facts concerning international relations and official international coöpera-

tion constitute the best possible arguments for lasting peace and improved international understanding. Its activities are, therefore, focused upon the task of making these facts available in clear and undistorted form.

Since 1920, the Foundation has acted as a distributing agent in the United States for the publications of the League of Nations, the Permanent Court of International Justice, the International Labor Organization, and other official and semi-official international bodies. It has also published its own series of pamphlets, begun in 1910 but re-created in 1917-18 and available in bound volumes, Volume I being 1917-1918. In the nineteen thirties it published *World Affairs Pamphlets* and *World Affairs Books*.

#### 5. Rockefeller Foundation

The Rockefeller Foundation and the Laura Spelman Rockefeller Memorial were consolidated as The Rockefeller Foundation in January, 1929. The consolidated organization maintains an International Health Division that does effective health work in many parts of the world and coöperates actively with the health work of the League of Nations. The Foundation also gives financial assistance to a number of efforts and agencies that are influencing international relations; among these grants are those to the Institute of Pacific Relations, the Social Science Research Council (including fellowships in the social sciences), the Council on Foreign Relations, the Foreign Policy Association, the Geneva Research Center, the Geneva Post-Graduate Institute of International Studies, and the International Institute of Agriculture.

#### 6. Institute of International Education

The Institute of International Education began its services on February 1, 1919. Its object is to develop "international good will and education through such activities as the exchange of professors; the establishment of international fellowships; the holding of conferences on the problems of international education; and the publication of books and pamphlets on the systems of education of the different countries." The Administrative Board of the Institute is widely representative of organized educational groups in the United States. The Institute is supported by the Carnegie Corporation and the Rockefeller Foundation. The Institute has offices and representatives in many countries of the world; it represents many foreign educational institutions and

efforts for the purposes of student exchange, administers a large number of scholarships and fellowships of an international character, and assists exchange professors. It publishes a *News Bulletin* that reports, monthly, matters of interest in the field of international education. The Institute is the most important clearing-house in the United States for information on matters falling within the scope of its activities. It maintains a foreign lecturers' service bureau and a special Latin American Division. In a special report of March 1, 1936, describing the *Institute of International Education: Its Organization, Aims and Activities*, it was said:

Under the various Exchanges there was, between 1922 and 1936, an interchange of 2555 students in the United States, representing 1192 American students abroad and 1363 foreign students in the United States; in addition, 453 Americans were sent to Europe on the additional special grants (offered by other organizations), making a total of 3008. A conservative cash estimate of the value of the exchange fellowships may be given as one and a half million dollars, and adding to that \$304,800, the actual cash value of the fellowships other than those under the Exchanges, it will be seen that the value of the fellowships administered by the Institute over a period of fourteen years approaches the two million mark.

The Institute maintains and administers the Paris and London offices of the American University Union, which serves as a bond between the universities in the countries concerned.

### III. AGENCIES ACTIVE IN SCHOOLS AND COLLEGES

#### 1. Junior Red Cross and Others

A number of organizations function at the public-school level and at the student level within American colleges. The development of world friendship clubs, especially on the Pacific coast, and the practice of international correspondence under the direction of the Junior Red Cross and similar organizations indicate a gradual augmentation of interest in peoples in other lands on the part of pupils in American schools. There are 150 International Relations Clubs in high schools and over 600 in colleges.

#### 2. National Student Forum on the Paris Pact

The National Student Forum on the Paris Pact has been influential in having study of the Paris Pact incorporated into the curriculum of

2053 high schools that include 218,353 pupils. The Forum issues *The Story of the Paris Pact*, by Arthur Charles Watkins; it also provides useful study helps.

### 3. League of Nations Association

Prizes to high-school girls and boys are offered annually by the League of Nations Association for the best essays on the League of Nations. The Association has already distributed to those entering these essay contests 150,000 copies of its own text, *Essential Facts in Regard to the League of Nations, the World Court, and the International Labor Office*. But more spectacular than all these methods has been the dramatization of the Assembly of the League. Since the First Model League of Nations Assembly held by representatives of colleges of the middle Atlantic states ten years ago, four other similar self-perpetuating groups have been established: The New England group, those of Ohio and Michigan, and the Rocky Mountain group. From time to time smaller groups have dramatized the World Court, the Council of the League, Disarmament Conferences, and the International Labor Conference. When high schools wish to undertake a Model Assembly, the League of Nations Association provides the script, which is composed of quotations from speeches of the previous Assembly.

## IV. OPPORTUNITIES FOR TEACHER TRAINING

There is a link between the public schools and some of the institutions for higher education in that the latter are serving to equip teachers with a knowledge of world affairs. It is evident that teachers who are trained with an understanding of the place of the United States in the family of nations will reflect this point of view in the classroom. Among the institutions that are giving special emphasis to the importance of world affairs in American education is the International Institute of Teachers College, Columbia University. The Fletcher School of International Law and Diplomacy at Tufts College, Melrose, Massachusetts, is the major graduate school in the field. Yale University, however, has a Department of International Relations. The University of Chicago and the University of Minnesota are providing special inter-departmental study in international relations. The George Washington University and the University of Southern California make special provision for such study, and the University of Hawaii has for some years

had a summer school that has been offering interesting projects, especially in relation to the Pacific Area. The larger universities are all of them offering ample opportunity in economic geography, international organization, and American foreign policy. International houses, extension courses, study groups, special lectures, pamphlets, and other special programs dealing with problems touching international affairs constitute resources for the teachers of the public schools and link the pupils therein to the contemporary movement for better international understanding.

## CHAPTER XXXV

### TEACHING AIDS AND MATERIALS<sup>1</sup>

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MARGARET KIELY  
Principal of the City Normal School  
Bridgeport, Connecticut

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#### I. PLAN OF THE CHAPTER

Despite evidence that the study of international relations has received comparatively meager attention in the public schools of the United States, a great volume of materials designed to aid in the promotion of international good will is available to teachers. Not all this material is adapted to successful classroom use, however, for much of it is inherently limited in its appeal and in its possibilities; some of it, in fact, is so obviously impracticable as to be considered subversive of its aim. American educators, as reported in the study by Smith and Chamberlain,<sup>2</sup> are apparently not well impressed with the worth of many of these plans, recording themselves as preferring indirect methods in education for world friendship. Nevertheless, an unquestionably increasing interest in international relations on the part of teachers, as indicated in current research activities, in newly organized investigations of teaching procedures and textbooks, and in the recent initiation of special programs of instruction in several important school systems, has stimulated a spirit of critical inquiry into the range and character of instructional materials in the field. The survey here reported represents an attempt to organize, classify, and annotate a body of teaching aids selected as typical, easily available, fairly recent in compilation, pertinent to the public-school curriculum, and probably adaptable to some form of classroom use. In certain respects the report will duplicate earlier efforts in this direction, such as Gertrude King's very helpful *World Friendship*,<sup>3</sup> a comprehensive list of materials and sources, and

<sup>1</sup>The author acknowledges the help given to her in the preparation of this chapter by Dr. Esther Caukin Brunauer, Assistant in International Relations of the American Association of University Women.

<sup>2</sup>See list of reports of investigations II, 6, in this chapter for exact reference.

<sup>3</sup>Chapman and Grimes: Boston, 1935, 81 pp.

the very recent compilation by Mary Matthews.<sup>4</sup> Many of the organizations dedicated to the cause of world peace, notably the National Council for Prevention of War and the Women's International League for Peace and Freedom, have also compiled lists for teachers. Indeed, more or less direct references to educational purposes appear in practically all publications dealing with international interests. The present report, it is hoped, will contribute certain added advantages of organization, selection, emphasis, and interpretation.

In the interest of economy certain arbitrary restrictions have been observed throughout the report: no attempt, for instance, has been made at exact criticism or detailed evaluation of certain materials the classroom usefulness of which, because of their being definitely propagandistic in character, must depend upon a variety of factors not to be here considered; nor has the ordinary school textbook been considered in detail. It is expected that teachers are familiar with the announcements issued by various publishers of school texts bearing on international interests, especially in the fields of the social studies, literature, and music. Dr. Bessie L. Pierce's study<sup>5</sup> is recommended as a basic discussion. Her findings that textbooks are permeated with a spirit of nationalism and patriotism is a challenging point of view. Attention is further directed to the report of the National Council for Prevention of War—*War and Peace in the United States Textbooks*; to the report of the Association for Peace Education in Chicago—*War Emphasis in the Histories in Our Elementary Schools and Its Impress on the Mind of the Child*; to the Recommendations of the Committee on Intellectual Coöperation of the League of Nations Association on *The Revision of School Texts*; and to the Carnegie Endowment for International Peace Library, List of Bibliographies, No. 29—*History Teaching and School Textbooks in Relation to International Understanding* (1931, 14 pp.).

In addition to the material regularly listed in publishers' announcements, teachers interested in supplementary books, generally thought of as additional readers or source books used directly by pupils, may find the publications of the Pilgrim Press (14 Beacon Street, Boston, Massachusetts) and the Friendship Press (150 Fifth Avenue, New York

<sup>4</sup> Reading List No. 33, Carnegie Endowment for International Peace Library. *Education for World Peace: The Study and Teaching of International Relations*. Revised, June, 1936. 34 pp.

<sup>5</sup> *Civic Attitudes in American School Textbooks*. (University of Chicago Press: Chicago, 1930, 397 pp.)

City) useful. These organizations, which constitute particularly adequate and comprehensive sources of supplementary readers, teach world friendship from the religious and denominational points of view.

Within the limits thus indicated, this survey of teaching aids and materials is reported in two groups: (1) Background Materials, and (2) Materials Adapted to Purposes of Direct Classroom Instruction.

The first group of materials is based on the assumption that the validity and effectiveness of instructional aids are largely conditioned by the teacher's ability to use them; and that this ability, in turn, is determined by the teacher's knowledge of the source and function of materials available and by his appreciation of the social forces that have produced them. Since teachers should be familiar with the work of organizations devoted to the cause of world peace, there are listed some of the most important of these organizations, noting the materials and services which they offer to teachers. Since teachers should also be reasonably well read in the field of internationalism, a suggested reading list covering books and periodicals is included. Finally, since teachers should be acquainted with the results of scientific research in the field, a summary of recent investigations is reported.

In the second group are briefly indicated such materials as study outlines, lesson plans, organized units, projects, activities, plays, pageants, and programs for general school assemblies and special-day observances, organized plans for international correspondence, travelling exhibits, loan collections, and miscellaneous visual aids.

In both groups, so far as the space has permitted, effort has been made to annotate references and to include data as to the availability of materials to teachers. The various lists obviously do not exhaust the content of their fields; nor are they mutually exclusive. Certain unavoidable duplications indicate interrelationships between desirable references.

## II. BACKGROUND MATERIALS

### 1. Organizations

Probably the most productive and authoritative aid to teacher guidance in international understanding is the material prepared by the many organized groups in the United States and Europe that are more or less directly committed to the cause. These groups may be variously classified. Some, interested primarily in a definite plan for world peace

—for example, The League of Nations Association—devote their efforts to the furtherance of a specific policy and at the same time generally lend their support to other approved efforts; other groups, moved by a general interest in international good will—for example, the Carnegie Endowment for International Peace—sponsor broader programs. Still others, such as The National Federation of Business and Professional Women's Clubs, and Rotary International, while definitely interested in the educational aspects of the world peace problem, give only a proportionate share of attention to this phase of a large service program.

Teachers will perhaps classify organizations as immediately within the profession, for example, the World Federation of Education Associations; as closely affiliated with, but not directly a part of the profession, for instance, The American Association of University Women; or as general community agencies, such as libraries, museums, moving pictures, the press, and the radio, in relation to which the school is responsive.

Mention should be made at this point of organizations interested in international questions affecting certain special fields. The American Geographical Society, for instance, sponsors a broad program of research and investigation and issues monographs of distinct value to teachers. The Brookings Institution of Washington renders important service in radio education parallel to its research program. Various international professional organizations in law, medicine, religion, economics, education serve as channels of world expression. The universities of the world maintaining schools of international relations and schools of foreign service are vital sources of information in affairs international; in the United States there are the Walter Hines Page School at The Johns Hopkins University, the Department of Government at The George Washington University, the School of Foreign Service at Georgetown University, the Los Angeles University of International Relations affiliated with the University of Southern California, the Department of International Relations at Yale University, and the Fletcher School of Law and Diplomacy at Tufts College. Special Foundations and Funds—the Commonwealth, John Simon Guggenheim Memorial, Milbank Memorial, Rockefeller, Rosenwald, Russell Sage, Twentieth Century, and Woodrow Wilson Memorial—are active in the promotion of research; for informational services, however, the associations particularly interested in bi-national relations, such as the American-Scandinavian, Netherlands-American, Italian-American,

American-Hungarian, the Kosciuszko Foundation, and the Carl Schurze Memorial, are more directly useful for teachers.

Several classified lists of organizations concerned with world understanding are already available. For typical lists, teachers are referred to Edith E. Ware's *The Study of International Relations in the United States: A Survey for 1936*,<sup>6</sup> and to *A Directory of American Agencies Concerned with the Study of International Affairs*, compiled by Ruth Savord for the Council on Foreign Relations.<sup>7</sup>

The following list suggests organizations with which teachers in our schools should be reasonably familiar:

THE AMERICAN ASSOCIATION OF UNIVERSITY WOMEN (1634 I Street, Washington, D. C.) maintains an active international-relations committee and program; issues valuable publications, including study guides, bibliographies; coöperates with schools; sponsors lectures, exhibits, and exchanges.

THE AMERICAN FRIENDS SERVICE COMMITTEE (20 South 12 Street, Philadelphia, Pennsylvania) issues valuable bulletins, pamphlets, posters, press releases; sponsors lectures, and peace caravans.

AMERICAN JEWISH COMMITTEE (171 Madison Avenue, New York City) is interested in preventing infractions of religious and civil rights of Jews in any part of the world, in the improvement of the political and civil status of Jews in foreign countries, and in the betterment of international relations on the basis of good will.

AMERICAN PEACE SOCIETY (734 Jackson Place, Washington, D. C.) is the oldest peace society in America; publishes quarterly, *World Affairs*; conducts prize-essay contests.

AMERICAN RED CROSS SOCIETY (Washington, D. C.) sponsors correspondence program for young people of more than fifty countries; publishes *Red Cross News*, *Red Cross Junior Monthly*; suggests internationally interesting programs of school activities with guides for teachers.

AMERICAN SCHOOL CITIZENSHIP LEAGUE (295 Commonwealth Avenue, Boston, Massachusetts) sponsors prize-essay contests on international good will, and annual and occasional declamation contests. Since 1925, it has sponsored contests in normal schools and teachers colleges for essays in the best methods of promoting world friendship through education.

THE CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE (700 Jackson Place, Washington, D. C., and 405 West 117 Street, New York City) maintains a special library in Washington; establishes throughout the country International Alcoves, permanent loan collections of choice books; issues *International Conciliation* pamphlets; and sponsors International Relations Clubs

<sup>6</sup> See the references cited farther on, under "3. Teachers' Reading."

<sup>7</sup> See Chapter XXXIV.

in universities, colleges, and high schools. Its Divisions of Economics and History and of International Law publish important volumes in summary of research.

CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE (1312 Massachusetts Avenue, N. W., Washington, D. C.) is a branch of the Social Action Department of the National Catholic Welfare Council. It publishes, monthly, *Catholic Action*; issues a variety of practical study outlines, pamphlets, and bibliographies.

CHURCH PEACE UNION, and WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP (70 Fifth Avenue, New York City) is an inter-religious association which publishes a *News Letter* and lesson plans with manuals containing illustrative materials for teachers.

COMMITTEE ON WORLD FRIENDSHIP AMONG CHILDREN (289 Fourth Avenue, New York City) offers extensive general service to teachers interested in book lists, class projects, and special programs.

THE COUNCIL ON FOREIGN RELATIONS (45 East 65 Street, New York City) maintains a special scholars' library, including complete current file of foreign and American news, complete sets of the publications of the League of Nations and Permanent Court of International Justice, valuable collection of maps; conducts continuing research program; publishes quarterly *Foreign Affairs*.

FELLOWSHIP OF RECONCILIATION (2929 Broadway, New York City) is the American Branch of a pacifist association organized in twenty-three countries; it promotes conferences for discussion of international problems, publishes pamphlets, news releases, and an *Interracial News Letter*, dealing especially with relations between Whites and Negroes.

FOREIGN POLICY ASSOCIATION (8 West 40 Street, New York City) issues important weekly *Bulletin* containing authoritative signed statements interpreting current world happenings, and publishes the investigations of its research staff, fortnightly, in *Foreign Policy Reports*. It sponsors luncheon groups in seventeen cities, at which several points of view are presented on every topic discussed. In 1936 its Department of Popular Education began publishing "Headline Books," popularizing research findings; it also prepares outlines for study groups.

THE INTERNATIONAL BUREAU OF EDUCATION (44, Rue des Maraîchers, Geneva, Switzerland) coordinates efforts of classroom teachers in many countries, publishing, in English, material prepared by school teachers of many nations. Its service is indispensable in many ways.

INTERNATIONAL FEDERATION OF TEACHERS' ASSOCIATIONS (2, Rue de Montpensier, Paris, France) organized in 1926, holds annual international conferences for study of educational aspects of the problems of coöperation among nations; it is especially interested in the character of textbooks, methods of instruction, and in proposals for the strengthening of teacher influence in the interest of international good will.

LEAGUE OF NATIONS ASSOCIATION (8 West 40 Street, New York City) is of special value to upper grades. It sponsors special school projects: model League of Nations Assemblies, model sessions of the League Council, the World Court, and the International Labor Organization. It provides material supplementary to the usual history texts, including a text called *A Brief History of the League of Nations*; it sponsors film showings of "The League at Work," and provides material for study courses in addition to its regular publication: *The Chronicle of World Affairs* (monthly). This Association has lately taken over a large part of the radio activity formerly sponsored by the World Peace Foundation. A weekly news feature, "The International Scene," is sent to some 156 radio stations and 125 individuals. A series of eight or ten other programs suitable for radio transmission is loaned free of charge.

MISSIONARY EDUCATION MOVEMENT (150 Fifth Avenue, New York City) represents seventeen denominational groups interested in world understanding. It is an especially fruitful source of materials, including books for children, plays, pictures, maps, and suitable supplementary aids.

NATIONAL COMMITTEE ON CAUSE AND CURE OF WAR (Grand Central Terminal Building, New York City) is composed of eleven women's organizations, no one of which is a peace society, coöperating in a peace program. Its object is "to clarify issues in international relations and to discover and show steps which must be taken to achieve a world at peace." It conducts a vital study-group program, known as the Marathon Round Tables. From time to time it publishes contributions to literature of peace, such as *Why Wars Must Cease*.

NATIONAL COUNCIL FOR PREVENTION OF WAR (532 Seventeenth Street, N. W., Washington, D. C.) is the organization and clearing house of thirty participating and coöperating bodies committed to "progressive world organization, world-wide reduction of armament by international agreement and world-wide education for peace." Its monthly bulletin, *Peace Action*, is incisive and filled with useful factual data. The Council distributes excellent classroom teaching materials, varied and comprehensive, covering practically every aspect of the school program; its classified list with prices and much of its other material are free.

NATIONAL EDUCATION ASSOCIATION (1201 Sixteenth Street, N. W., Washington, D. C.) represents organized interests of American teachers; sponsors many internationally significant school activities; publishes materials of direct instructional aid.

NATIONAL STUDENT FORUM ON PARIS PACT (532 Seventeenth Street, N. W., Washington, D. C.) is organized in junior and senior high schools for the purpose of securing adequate curriculum placement for the study of international relations in the light of the Paris Pact. It suggests classroom projects; provides syllabi, study outlines, and bibliographies; and supplies, free, an outfit

of teaching materials on the Pact, including a copy of the official text, *The Story of the Paris Pact*, by A. C. Watkins.

NEW EDUCATION FELLOWSHIP (11, Tavistock Square, London, W. C. 1, England) holds annual international conferences of educators; publishes *The New Era*. It works closely with the Progressive Education Association.

PAN AMERICAN UNION (Washington, D. C.) organized to promote coöperation among twenty-one American republics, issues monthly *Bulletin* in English, Spanish, and Portuguese, which is supplemented by a series of descriptive pamphlets on selected subjects, travel guides, bibliographies, and a great quantity of miscellaneous material adapted to class use. Its bibliographies are unusual and valuable.

SCHOOL WORLD FRIENDSHIP LEAGUE (Brawley, California) publishes summaries of classroom units, for all grades, that connect world friendship teaching with other subjects in the curriculum.

SERVICE BUREAU FOR EDUCATION IN HUMAN RELATIONS (503 West 121 Street, New York City) offers free list, "Materials for Sale"—a valuable compilation for teachers; distributes at nominal costs a packet of instructional materials giving practical suggestions for program assemblies; and issues complete discussion outlines on Culture Groups. It also makes available special exhibits, loan collections, posters, and teaching aids.

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM (1924 Chestnut Street, Philadelphia, Pennsylvania) aims to unite women in all countries who are opposed to every kind of war; prepares extensive variety of materials for classroom use; acts as clearing house for miscellaneous publications.

WORLD FEDERATION OF EDUCATION ASSOCIATIONS (1201 Sixteenth Street, N. W., Washington, D. C.) brings together every two years in an international conference teachers from the Orient, Europe, Canada, and the United States. It collects and distributes material classified according to school-grade levels. The *Report* of the 5th Biennial Congress, Dublin, Ireland, 1933, offers valuable curriculum proposals. It sponsors the *Comité d'Entente*, coöordinating efforts of many international organizations interested in teaching youth principles of world understanding; maintains World Committee on Peace through Education, which issues periodic reports of progress in world-mindedness; surveys possibilities of subject matter in elementary schools; and offers special help in compiling bibliographies. Under the Herman-Jordan plan, it has made intensive study of peace promotion through education. All its reports are available to teachers upon request.

WORLD LEAGUE OF INTERNATIONAL EDUCATION ASSOCIATIONS (521 Phelan Building, San Francisco, California) organized in 1925, is interested in the maintenance of International Clubs in senior high schools in the United States and other countries. It conducts an extensive program of activities, including round-table discussions, international institutes, and radio forums of interest to young people; it also publishes a monthly *Bulletin*.

WORLD PEACE FOUNDATION (40 Mt. Vernon Street, Boston, Massachusetts, and 8 West 40 Street, New York City) has been the clearing house in the United States for the official publications of organs of international coöperation, such as the League of Nations, the International Labor Office, the World Court, and related material emanating from other authoritative sources. It has also supplied expert reference service, issued important pamphlet reports and studies on world questions. The series, "World Affairs Books," until recently published by this organization, and at an earlier date sponsored by it jointly with the Foreign Policy Association, is now handled by the National Peace Conference (8 West 40 St., New York City).

WORLD PEACEWAYS, INC. (103 Park Avenue, New York City) disseminates information on international affairs by posters, and by full-page advertising in important magazines; publishes *World Observer*, a weekly information service; offers reference service in realm of moving pictures. In 1935-36 it sponsored the radio program "To Arms for Peace."

## 2. International Correspondence

Closely allied to formal organization as an instrument of teacher guidance is a widely organized service in international correspondence. As valuable general references in this field, the *Bulletin of the World League of International Education Association* (published at the Girls High School, San Francisco, California), the *American and Foreign Handbook of Private Schools* (published by Porter Sargent, 11 Beacon Street, Boston, Massachusetts), and the list published by the Women's International League for Peace and Freedom are suggested. Teachers will also be interested in publications of the "International Schoolboy Friendship" (the Francis W. Parker School, Chicago, Illinois), which represents an organized attempt to promote international understanding and good will through exchange experiences of English and American school boys; and in those of the International Gifts Projects of the Committee on World Friendship among Children (289 Fourth Avenue, New York City).

The following list suggests a number of agencies interested in promoting international correspondence:

AMERICAN RED CROSS (Washington, D. C.) conducts school to school international correspondence through the Junior Red Cross.

CENTRAL UNION OF YOUNG PIONEERS OF THE SOVIET UNION (Bureau for International Relations, Mortoij Poroluk, No. 8, Moscow, U. S. S. R.) offers to establish correspondence between youth of the Soviet Union and other

*d. Costume Plates:*

TEACHERS COLLEGE, COLUMBIA UNIVERSITY (New York City) sells a set of 95 historic figures wearing authentic costumes, some with directions for making. Designed by Belle Northrup. \$1.50 a set.

*e. Paper Dolls and Other Paper Cut-Outs:* The following nine agencies sell paper dolls and other paper cut-outs:

AMERICAN BOARD FOR FOREIGN MISSIONS (Beacon Street, Boston). Mexican paper dolls.

FRIENDSHIP PRESS (150 Fifth Avenue, New York City) offers sets of eight paper dolls (8") in national costume; and picture game series, cut-outs illustrating stories about foreign children.

GABRIEL SONS AND COMPANY, SAMUEL (74 Fifth Avenue, New York City), sells "Little Americans from Many Lands," a set of twelve dolls—native dress and flag, \$1.00 a set.

METHODIST BOOK CONCERN (150 Fifth Avenue, New York City) offers "Twin Travelogues," paper dolls of China, India, and Japan, 50c each.

MILTON BRADLEY COMPANY (Springfield, Massachusetts) lists the following: "Little Neighbors of Many Lands," costume dolls to cut out and color, 50c; "Other Girls and Boys," cut-outs in color of eight nationalities, 50c; "The Village Series," cut-outs illustrating life and costumes of nine nations, 50c.

MISSIONARY EDUCATION MOVEMENT (Friendship Press, 150 Fifth Avenue, New York City) has paper construction set-ups, an African village, and a Japanese home, 50c each.

PROTESTANT EPISCOPAL BOOK STORE (281 Fourth Avenue, New York City) offers cut-out native villages.

WHITMAN PUBLISHING COMPANY (Racine, Wisconsin) distributes "Dolls of Many Lands," a box of ten cards, depicting dolls of ten nations with forty costumes, for 15c a set.

*f. Flags:* The following addresses are the best sources from which to obtain flags of various sorts:

ANNIN AND COMPANY (Fifth Avenue and 16 Street, New York City). Flags of all nations; prices on request.

GABRIEL AND SONS, SAMUEL (74 Fifth Avenue, New York City). "The Put-Together Book," Flags of the Nations for Children 6-15 Years. \$1.00 per book.

HOSTEY, MRS. EMMA L. (60 James Street, Springfield, Massachusetts). World Peace Flag, 45" x 27", \$5.00; small card reproductions, 5c each.

LEAGUE OF NATIONS ASSOCIATION (8 West 40 Street, New York City). National Flags of Member States of the League (4" x 5 1/2"): Rental per set, \$1.00, sale per set, \$10.00. Flags of All Nations: chart, 27" x 28", folded in book cover: price 50c.

NATIONAL GEOGRAPHIC MAGAZINE, October, 1917. "International Flags," colored plates with explanatory material.

UNITED STATES GOVERNMENT, Navy Department, Hydrographic Office (Government Printing Office, Washington, D. C.). Flags of the United States and Other Countries: Booklet, colored plates, 50c. *Origin and Evolution of the United States Flag*, an illustrated booklet, free.

WESTMINSTER PRESS (Witherspoon Building, Philadelphia). "Flags of Forty-Two Nations," \$4.25 a set; \$1.50 for selection of 12.

g. *Lantern Slides*: Out of the many sources of educational films, the following are listed as especially good:

CHINA INSTITUTE (119 West 57 Street, New York City). Lantern slides loaned for the cost of transportation.

DEPARTMENT OF COMMERCE, BUREAU OF FOREIGN AND DOMESTIC COMMERCE (Washington, D. C.). *Composite List of Non-Theatrical Film Sources*, compiled in the Specialties-Motion Picture Division. (U. S. Government Printing Office: Washington, D. C., October, 1935, 10c.) The same Division prepares, monthly, *Current Releases of Non-Theatrical Films and Film Notes*.

EDUCATIONAL FILM CATALOG is a classified, carefully annotated list of 1,175 non-theatrical films, with a separate title and subject index. (H. W. Wilson Company: 960 University Avenue, New York City)

EDUCATIONAL SCREEN, founded in 1922, is the official organ of the Department of Visual Instruction of the National Education Association. *1,000 and One: The Blue Book of Non-Theatrical Films* is their annotated manual, listing some 4,000 films.

IOWA STATE COLLEGE (Ames, Iowa). Slides showing international interest in science, economics, and geography. Rental: nominal fee plus carrying charges.

JAPAN SOCIETY (527 Fifth Avenue, New York City). Lantern slides loaned, with lectures, for the cost of transportation.

KEYSTONE VIEW COMPANY (Meadville, Pennsylvania). The "600" set, illustrating all national groups; and Slides of Actual Battle Field Scenes. 45c per slide of either set.

LEAGUE OF NATIONS ASSOCIATION (8 West 40 Street, New York City). "The League at Work," set of 50 slides made in Geneva, with lectures, loaned; "The Horror of It," camera record of "War's Gruesome Glories" by Frederick A. Barber, 35c a set; and "War Profiteers or Humanity," set of fifty slides, amusingly edited, illustrating purposes of the League of Nations. (This last group was prepared by the Toronto Youth Unit; address Miss Jeanette Johnson, 20 Edgar Avenue, Toronto, Ontario; rental: \$1.00 plus carrying charges.)

PAN AMERICAN UNION (Washington, D. C.) Views of South American countries. Loaned.

PEACE COMMITTEE OF RELIGIOUS SOCIETY OF FRIENDS (304 Arch Street, Philadelphia). "A Trip to Japan," with lecture; "Children from Many Lands," with lecture. (Available for carrying charges.)

PICTURELOGS: "The Man I Killed" or "The Broken Lullaby," set of twenty-eight slides, colored, with lecture text; (14 Pleasant Street, Brookline, Massachusetts. Rental: \$5.00 plus expressage.)

RADIGUET AND MASSIOT (15 Boulevard des Fieles-du-Calvaire, Paris). Actual battle scenes.

WILLIAMS, BROWN, AND EARLE, INC. (918 Chestnut Street, Philadelphia). Scenes from Europe, South America, Latin America, Egypt, and the United States. (Rental: 10c per slide)

*h. Maps:* In addition to the regular map companies, the following agencies have prepared especially useful maps:

BOWMAR, STANLEY. (2929 Broadway, New York City). The World Remapped: geographic results of the Versailles Peace Settlement. 20c.

FIRESTONE TIRE AND RUBBER COMPANY (Akron, Ohio). Map of World Products. Free.

FOREIGN POLICY ASSOCIATION (8 West 40 Street, New York City). Map exhibits. Loaned.

FRiENDSHIP PRESS (150 Fifth Avenue, New York City). Picture Maps with cut-outs for inserts.

HASKIN, FREDERICK (Washington, D. C.). Maps of world products.

INTERNATIONAL TELEPHONE AND TELEGRAPH CORPORATION (Washington, D. C.). Map of telephone, telegraph, and cable lines. Free.

JOHN DAY COMPANY (386 Fourth Avenue, New York City). Map of Children Everywhere, by Ruth Hambridge.

LEAGUE OF NATIONS ASSOCIATION (8 West 40 Street, New York City).

General Map of the World, with diagrams illustrating the work of the League of Nations. Cloth, 85" x 74". (Rental: 50c.)

League of Nations Map, compiled by Dr. Laura H. Martin. (University of Chicago Press, \$3.00)

League of Nations Map of the World, illustrating territorial changes since 1914. Paper, 48" x 37". On paper, folded in cover, \$1.00.

World Court Map: lithographed reproduction of map 22" x 34" in colors, showing signatories of the World Court, disputes settled, advisory opinions rendered, and nationalities of the judges. 15c.

McCORMICK AND COMPANY (Baltimore, Maryland). Map of World Products. Free.

MISSIONARY EDUCATION MOVEMENT (150 Fifth Avenue, New York City). Picture Map Series (52" x 76"), with inserts to indicate peace activities. 50c.

NATIONAL COUNCIL FOR PREVENTION OF WAR (532 Seventeenth Street,

N. W., Washington, D. C.). How the World Has Shrunk During the Last 100 Years. (Mimeographed, free)

WORLD PEACE FOUNDATION (40 Mount Vernon Street, Boston, Massachusetts). America's Stake in World Trade. Free.

*i. Pictures:*

BOARD OF FOREIGN MISSIONS OF PRESBYTERIAN CHURCHES (156 Fifth Avenue, New York City). "To and From School in Far Off Japan."

CHINA INSTITUTE (119 West 57 Street, New York City) loans pictures and lantern slides.

GINN AND COMPANY (Boston). "Children of Other Lands," by Allen and Robinson (pictures with stories, to be colored), 36c. "What People Are Doing," by Allen and Robinson (pictures with stories of industry), 36c.

MISSIONARY EDUCATION MOVEMENT (150 Fifth Avenue, New York City). Teaching Pictures: sets of excellent photographs, Grades III-XII (50c per set); picture cut-outs for mounting as table exhibits; picture sheets for storytelling, poster-making, and notebooks, in folders of 12 for 25c; "Children at Play in Many Lands" (picture stories about other nations).

NATIONAL COUNCIL FOR PREVENTION OF WAR (532 Seventeenth Street, N. W., Washington, D. C.). Picture sheets and folders; portfolios of world heroes, portraits of twelve heroic figures chosen by students from schools in more than thirty countries. With each portrait is included a copy of the winning essay in World Hero Essay Contest of 1906. Reproductions (Medici prints and photographs) of famous paintings reflecting spirit of peace.

NATIONAL GEOGRAPHIC MAGAZINE, a standard source.

TOURIST BUREAU AND RAILWAY COMPANIES of various countries have travel pictures and illustrated literature for distribution.

TRANSATLANTIC STEAMSHIP LINES distribute travel posters.

ULLMAN MANUFACTURING COMPANY (319 McKibbin Avenue, Brooklyn, New York). *Around the World with a Paint Brush: Children in National Scenes.* 75c.

*j. Posters:*

NATIONAL CHILD WELFARE ASSOCIATION (70 Fifth Avenue, New York City). "Children of Many Nations." A folder containing ten posters illustrating characteristic activities of the different countries in costume; \$1.00 a set. Posters for special days of International interest.

NATIONAL COUNCIL FOR PREVENTION OF WAR (532 Seventeenth Street, N. W., Washington, D. C.)

"Children from Many Lands," portfolio of ten for \$1.00.

*Disarmament Poster Program*, by Florence Brewer Boeckel. (1931, 30 pp., and portfolio of plates)

*Kellogg Pact*, 28" x 44", 10c.

THE WIDE-WORLD GAME, a table game stressing coöperation, by Hendrik Wilhelm Van Loon. (Parker Brothers: Salem, Massachusetts)

WORLD FRIENDSHIP SONGS, available from the School World Friendship League, Inc., Helen S. Evans, Director, Brawley, California. 25c.

WORLD PEACE SONG, by James E. Campion. Tune of "Auld Lang Syne." (National Council for Prevention of War: 532 Seventeenth Street, N.W., Washington, D. C., 25c)

### 8. Exhibits

AMERICAN ASSOCIATION OF UNIVERSITY WOMEN (1634 I Street, N.W., Washington, D. C.) is the owner of International Good Will Dolls. This collection of 300 dolls representing fifty countries, assembled by Mrs. Cliff Weaver, Fort Worth, Texas, was exhibited at the Century of Progress Exhibition. It is now cared for by the Home Economics Bureau in Washington, D. C.

FOREIGN POLICY ASSOCIATION (8 West 40 Street, New York City) has for loan exhibits of charts and maps giving interesting and valuable information.

LEAGUE OF NATIONS ASSOCIATION (8 West 40 Street, New York City) has exhibits illustrating economic interdependence and international coöperation in the protection of health that may be borrowed by arrangement with its education department. They also loan a Literature Exhibit, 54" x 36", mounted on muslin.

LOS ANGELES CITY SCHOOLS *Special Bulletin No. 113* describes the Sentous Center Exhibit of pictures, flags, dolls, lantern slides, and portfolios. Available as loan in Los Angeles.

MASSACHUSETTS WOMEN'S INTERNATIONAL LEAGUE (6 Byron Street, Boston) has window exhibits of many types, and a travelling exhibit of methods and materials for teaching world-mindedness; compiled under the supervision of Mabel C. Bragg; available for costs of transportation.

MC GUIRE, MRS. MARIE (444 Otis Place, St. Paul, Minnesota) has a World Court Exhibit with miniature figures of judges and national delegates. (Rental: \$10.00.)

NATIONAL COUNCIL FOR PREVENTION OF WAR (532 Seventeenth Street, Washington, D. C.) loans, for the cost of shipping, collections of prints of paintings pertaining to war and peace, portraits of men and women who have worked for peace, pictures of famous peace monuments mounted on colored cards, covered with cellophane, 22" x 28".

OFFICE OF EDUCATION (United States Department of the Interior, Washington, D. C.) lends the Andrae World Interdependence Exhibit for carrying charges. Originated by Mrs. Theodore Andrae, Milwaukee; the nineteen cards, designed by Elizabeth C. Watson, require wall space of 8 x 5 feet, and table space of 11 x 3 feet.

PEACE FILMS CARAVAN (1331 Geddes Avenue, Ann Arbor, Michigan) sells an exhibit of anti-war pictures, prepared by Dr. F. S. Onderdunk. (Sent collect, \$2.00)

SCHMIDT, MINNA M. (290 North Clark Street, Chicago, Illinois) has an exhibit of 400 figures 16" high representing many countries, called "Outstanding Women of the World and the Costumology of Their Times." Source materials were supplied by embassies of respective countries; a souvenir book is published by the exhibitor.

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM (532 Seventeenth Street, N.W., Washington, D. C.) has twenty-five peace posters from Europe, and a Children's Travelling Book Exhibit, which includes fifty selected books donated by publishers for exhibition purposes only. Rental of posters, \$1.00; Book Exhibit available for carrying charges.

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES (70 Fifth Avenue, New York City) has a small travelling exhibit, including posters, scrapbooks, pictures, dolls, called "International Hope Chest." Available for transportation plus insurance.

#### READING REFERENCES CONCERNING EXHIBITS:

Dowling, Evaline. "Suggested world friendship exhibits." *Secondary Education*, 5: January, 1936, 40-42.

Lindeman, Elizabeth. "Exhibits for world friendship among children." *High Points*, 18: April, 1936, 54-56.

### 9. The Motion Picture

The potential and actual influence of the motion picture as a factor in public education is so generally accepted that no further comment is offered.

#### a. Addresses of Educational Film Distributors:

BUREAU OF COMMERCIAL ECONOMICS (1108 Sixteenth Street, N.W., Washington, D. C.) has selected films—geographic, scenic, and industrial. Transportation charges.

BEACON FILMS, INC. (23 West 45 Street, New York City).

COLUMBIA PICTURES CORPORATION (922 New Jersey Avenue, Washington, D. C.) rents a film entitled "No Greater Glory."

COMMITTEE ON CAUSE AND CURE OF WAR (Grand Central Terminal, New York City) loans, for carrying charges, a film, "The Kellogg-Briand Treaty."

EASTMAN KODAK STORES (235 West 23 Street, New York City) has World War pictures.

EASTMAN TEACHING FILMS, INC. (343 State Street, Rochester, New York) is an agency for non-commercial films; has World War pictures.

EDITED PICTURES SYSTEM (71 West 23 Street, New York City) distributes a picture called "Uncle Sam of Freedom Ridge," a narrative film teaching peace-time heroism.

of informational and illustrative material of educational value and international interest. The great metropolitan dailies offer substantial contributions to our knowledge of world affairs. Mention has already been made of the news sheets and bulletins issued by particular organizations committed to the spread of peace propaganda, all of which in their published reactions to current happenings share in the work of formulating public opinion.

*a. School Papers:*

The Civic Education Service (744 Jackson Place, N.W., Washington, D.C.) publishes a series of papers suitable for various grades:

*The American Observer*, for advanced high-school classes, \$1.00 a year.

*The Weekly News Review*, for lower senior-high-school classes, 80c a year

*The Junior Review*, for Grades VII-IX, 60c a year.

*The Civic Leader*, for social-science teachers, is free to teachers using the other papers in this group.

Other papers devoted in whole or in part to the presentation of international news are:

*Chronicle of World Affairs*, a semi-monthly newspaper. (The League of Nations Association, 8 West 40 Street, New York)

*Current Events*, a national school newspaper. (American Education Press, Inc., 40 South Third Street, Columbus, Ohio, 45c a year)

*Everyland*, a monthly magazine of world friendship for girls and boys. (Editorial Office: Beverly, Massachusetts, \$1.00 a year)

*Scholastic*, a weekly review of national and international news. (Scholastic Corporation, Chamber of Commerce Building, Pittsburgh, Pennsylvania, or 250 East 43 Street, New York City) \$1.00 for the school year.

*World Observer*, a weekly information service maintained by World Peaceways, Inc. (103 Park Avenue, New York City) as part of its program for a better understanding of international affairs.

*b. Literature concerning the Importance of News Services in Public-School Classes:*

As general references in the field the following publications are useful:

ACKERMAN, CARL W. "The newspaper in international affairs." *Proceedings of the Institute of Citizenship at Emory University*, 1933. (Atlanta, Georgia, 1933, pp. 162-172)

DE JOUVENEL, HENRY, and others. *The Educational Rôle of the Press*. (World Peace Foundation: Boston, 1934, 90 pp.)

DOUGLAS, PAUL F. "The press as a factor in international relations." *The Annals of the American Academy of Social and Political Science*, 162: July, 1932, 241-272.

McCLATCHY, VALENTINE S. "News communication, the great peace promoter." *Proceedings of the Institute of International Relations*, Fifth Session, Riverside, California, 1929. (Los Angeles, 1930, pp. 100-108)

PITKIN, WALTER B. "World news services and their bearing upon international relations." *Proceedings of the Institute of International Relations*, Eighth Session, Riverside, California, 1931. (Los Angeles, 1932, pp. 233-238)

The growing recognition on the part of teachers of the possibilities of the newspaper as an instrument of instruction is at once an encouragement and a warning.

#### IV. CONCLUSION

As has been earlier pointed out, the effectiveness of the teaching aids and materials here reviewed in relation to the great purposes of international understanding and world amity is fundamentally dependent upon the attitude and skill of the teacher who employs them. The breadth and permanence of their influence will be finally determined no more by the sincerity, enthusiasm, and discretion with which the teacher uses them than by the creative power that their use will generate in the teacher—impelling him to remake old forms and to devise new ones, to enrich existing content, and to contribute new substance. To this end, the freedom of the teacher is a first essential in any plan that aims to give to the strengthening of international friendship the support of organized education. Such freedom connotes a constructively critical attitude toward all suggested programs, caution against superimposed devices, study and choice among many plans, access to varied sources of materials, firsthand experience in international living through travel, appreciative contacts with the culture of the world, and growth in the broad personal development that is the basis of sympathetic understanding between men and nations. Teachers, supervisors, administrators, and executives who believe that in the education of the children of today's world there is hope for a kindlier spirit among the nations of tomorrow, will look beyond classroom aids and devices and materials to the great hope of world understanding through the spread of knowledge, the cultivation of just attitudes, and satisfying practice in fair dealing. The teacher who would contribute to the realization of that hope will accept the challenge of Emerson's tribute to the American scholar, that "Not he is great who can alter matter, but he who can alter my state of mind."



## CONSTITUTION OF THE NATIONAL SOCIETY FOR THE STUDY OF EDUCATION

### Article I

*Name.* The name of this Society shall be "The National Society for the Study of Education."

### Article II

*Object.* Its purposes are to carry on the investigation of educational problems, to publish the results, and to promote their discussion.

### Article III

*Membership.* Section 1. There shall be two classes of members—active and honorary.

Section 2. Any person who is desirous of promoting the purposes of this Society is eligible to active membership and shall become such on payment of dues as prescribed.

Section 3. Active members shall be entitled to vote, to participate in discussion, and, under certain conditions, to hold office.

Section 4. Honorary members shall be entitled to all the privileges of active members, with the exception of voting and holding office, and shall be exempt from the payment of dues.

A person may be elected to honorary membership by vote of the Society on nomination by the Board of Directors.

Section 5. The names of the active and honorary members shall be printed in the Yearbook.

Section 6. The annual dues for active members shall be \$2.50. The election fee for active members shall be \$1.00.

### Article IV

*Officers.* Section 1. The Officers of the Society shall be a Board of Directors, a Council, and a Secretary-Treasurer.

Section 2. The Board of Directors shall consist of six members of the Society and the Secretary-Treasurer. Only active members who have contributed to the Yearbooks shall be eligible to serve as directors, and no member who, under the provisions of Section 3, has been elected for two full terms in immediate succession shall be eligible to reelection to succeed himself for a third term.

Section 3. The Board of Directors shall be elected by the Society to serve for three years, beginning on March first after their election. Two members of the Board shall be elected annually (and such additional members as may be necessary to fill vacancies that may have arisen).

This election shall be conducted by an annual mail ballot of all active members of the Society. A primary ballot shall be secured in October, in which the active members shall nominate from a list of members eligible to said Board. The names of the six persons receiving the highest number of votes on this primary ballot shall be submitted in November for a second ballot for the election of the two members of the Board. The two persons (or more in the case of special vacancies) then receiving the highest number of votes shall be declared elected.

Section 4. The Board of Directors shall have general charge of the work of the Society, shall appoint its own Chairman, shall appoint the Secretary-Treasurer, and the members of the Council. It shall have power to fill vacancies within its membership, until a successor shall be elected as prescribed in Section 3.

Section 5. The Council shall consist of the Board of Directors, the chairmen of the Society's Yearbook and Research Committees, and such other active members of the Society as the Board of Directors may appoint from time to time.

Section 6. The function of the Council shall be to further the objects of the Society by assisting the Board of Directors in planning and carrying forward the educational undertakings of the Society.

#### Article V

*Publications.* The Society shall publish *The Yearbook of the National Society for the Study of Education* and such supplements as the Board of Directors may provide for.

#### Article VI

*Meetings.* The Society shall hold its annual meetings at the time and place of the Department of Superintendence of the National Education Association. Other meetings may be held when authorized by the Society or by the Board of Directors.

#### Article VII

*Amendments.* Proposals to amend this Constitution may be made by the Board of Directors or by petition of twenty-five or more active members of the Society. Such proposals shall be submitted to all active members for a mail vote, and shall be declared adopted if approved by two-thirds of the members voting thereon.

## MINUTES OF THE ST. LOUIS MEETING OF THE SOCIETY

Both sessions of the Society were held in the Opera House of the Municipal Auditorium, one of the most attractive places of assembly that we have enjoyed in our annual meetings.

### FIRST SESSION — SATURDAY, FEBRUARY 22

This session was devoted to a discussion of the Thirty-Fifth Yearbook of the Society, Part I, entitled *The Grouping of Pupils*, which had been prepared by a committee of the Society under the chairmanship of Dr. Warren W. Coxe, of the State Education Department, Albany, New York.

The meeting was called to order promptly by the presiding officer, Dean M. E. Haggerty, Chairman of the Board of Directors, and the following program was presented:

#### I. "Introducing the Yearbook"

Warren W. Coxe, Director, Educational Research Division, State Education Department, Albany, New York. (12 minutes)

#### II. "Survey of the Problems"

Jesse Sears, Professor of Education, Stanford University, Palo Alto, California. (15 minutes)

#### III. "Sociological Aspects of Grouping"

Howard Wilson, Associate Professor of Education, School of Education, Harvard University, Cambridge, Massachusetts. (15 minutes)

#### IV. "Why Cleveland Groups Pupils"

C. H. Lake, Superintendent of Schools, Cleveland, Ohio. (15 minutes)

#### V. "Why St. Louis No Longer Groups All Pupils"

George R. Johnson, Director of Tests and Measurements, St. Louis Public Schools, St. Louis, Missouri. (15 minutes)

#### VI. Informal Discussion

Open to members of the Society. (4 minutes each)

#### VII. "Summarizing for the Committee"

Philip A. Boyer, Director, Division of Educational Research and Results, Public Schools, Philadelphia, Pennsylvania. (10 minutes)

The informal discussion was participated in by some half-dozen members of the Society and of the Yearbook Committee. The statement of Superintendent Melcher, of Kansas City, closing the discussion, though brief, was especially pertinent and well received.

### SECOND SESSION, TUESDAY, FEBRUARY 25,

The Tuesday evening session was devoted to a discussion of Part II of the Thirty-Fifth Yearbook, entitled *Music Education*, which had been prepared for

the Society by a Committee of well-known authorities on public-school music under the chairmanship of Dean Willis L. Uhl.

The program was of an unusual nature for our Society, owing to the fact that the subject matter of the Yearbook was illustrated on the platform by four groups of pupils from St. Louis and vicinity. The addresses of Messrs. Uhl, Mursell, and Lee were also of a high order of merit. It was therefore a great pity that the counter-attraction of speeches by several notable politicians given at the same hour in another part of the same building reduced our audience to almost apologetic proportions.

The program of this second session, over which Chairman Haggerty presided, was as follows:

- I. "Introducing the Music Yearbook"  
Willis L. Uhl, Dean of the School of Education, University of Washington, Seattle, Washington, and Chairman of the Committee. (12 minutes)
- II. Music by the University City High School Chorus, University City, Missouri  
George J. Mechalson, Director. (15 minutes)
- III. Music by the Vashon High School Choral Club, St. Louis, Missouri  
C. Spencer Tocus, Director. (15 minutes)
- IV. "A Balanced Music Curriculum"  
James L. Mursell, Associate Professor of Education, Teachers College, Columbia University, New York City. (15 minutes)
- V. Music by the Shepard School Band, St. Louis, Missouri  
Principal Walter A. Godbey, Director. (15 minutes)
- VI. "What Music Education May Mean for a Superintendent of Schools"  
Edwin A. Lee, Superintendent of Schools, San Francisco, California. (15 minutes)
- VII. Music by the Webster Groves String Ensemble, High School, Webster Groves, Missouri  
Clarence Best, Director. (15 minutes)

GUY M. WHIPPLE, *Secretary.*

## SYNOPSIS OF THE PROCEEDINGS OF THE BOARD OF DIRECTORS OF THE SOCIETY

This synopsis, indicating matters of importance only that have been considered by the Board of Directors, is presented in order that the members of the Society may be informed concerning the acts and policies of those who are directing the work of the Society.

### I.

#### ST. LOUIS MEETING OF THE BOARD

St. Louis, Missouri: Hotel Coronado, February 23.

*Present:* Freeman, Haggerty, Horn, Trabue, Uhl, and Whipple; and by invitation, W. C. Bagley, George Brown, W. S. Gray, G. N. Kefauver, Carleton Washburne, Edgar Wesley, and Howard Wilson.

*Absent:* Counts.

1. The Secretary reported, as the result of the ballot in December, 1935, the reelection of Directors Freeman and Trabue, to serve for three years, beginning March 1, 1936.

2. Professor W. S. Gray, representing this Society on the Council of the A.A.A.S., filed a report summarizing the papers presented in the field of education.

3. The Treasurer reported the expenditures of the Society's yearbook committees and the expenditures for the manufacture of the 1936 yearbook.

4. The Treasurer presented estimates of the probable receipts and expenditures for 1936-1937, together with information concerning the changes in the securities held by the Society.

5. The Board endorsed the arrangements prevailing between President Brown, of the Public School Publishing Company, and the Society with respect to the adjustment of amounts due on sales.

6. The Board likewise approved the determination of the list price for the 1936 Yearbook made by the Secretary in conference with the publisher.

7. The Board authorized the Secretary-Treasurer to pay the transportation expenses of certain groups of public-school pupils who participated in the Society's program on Music Education at St. Louis.

8. Director Haggerty was reelected Chairman of the Board for one year, beginning March 1, 1936.

9. The Board appointed as representatives of the Society on the Council of the A.A.A.S. for the winter meeting at Atlantic City, 1936, Professor W. S. Gray and Director M. R. Trabue.

10. No formal action was taken to appoint a representative of this Society on the National Committee on Research in Secondary Education in view of the fact that Director Uhl was already a member of both groups.

11. In order to bring to the attention of the persons in charge of the yearbook on International Understanding certain points of view held by members of the Board, Director Horn was requested to confer with the chairman of the committee at New York City.

12. Professor W. S. Gray submitted an outline for a yearbook on "Reading" as developed by him in conference with an advisory group. The Board approved this outline in general and empowered Professor Gray, as chairman of the yearbook committee, to proceed with its development. The Board likewise approved the yearbook committee advocated by Professor Gray and appropriated \$1300 for the use of the committee in addition to the \$500 originally appropriated for the advisory conference.

13. Professors Edgar Wesley and Howard Wilson submitted a tentative outline for a yearbook on "The Social Studies," to appear in 1938 or 1939. The outline was based on a conference of eleven persons assembled at St. Louis for that purpose. After extended discussion, the Board formally adopted a plan contemplating a yearbook of two parts: (1) a discussion of the principles underlying the curriculum of the social studies, and (2) an experimental curriculum in detail, along with suggestions for a program of evaluation. It was understood that the completion of the project on the scale contemplated would be contingent upon financial support for the second part of the program. The Board appropriated \$500 to enable Professors Wesley and Wilson to prepare a more detailed outline that the Society, acting as a sponsor, might present to some foundation in order to secure a subvention.

14. Superintendent Carleton Washburne discussed the possibility of a yearbook on "The Relation of the Curriculum to Maturity." The Board appropriated \$100 to cover the cost of a conference between Messrs. Washburne, Stoddard, J. E. Anderson, and Freeman to canvass the possibilities of a yearbook on this topic.

15. Dean Kefauver presented to the Board suggestions for a yearbook on "Guidance in Educational Institutions." The Board appropriated \$200 for the use of Dean Kefauver in 1936-1937 to cover correspondence and certain traveling expenses incident to preparing a draft of the undertaking that would be submitted to the Board for further consideration.

16. Director Freeman, to whom had been referred the matter of continuing the work of the committee previously appointed under the chairmanship of Dr. Harold Rugg to prepare a yearbook on "Education as a Science," recommended, in view of the many difficulties presented, that this committee be abolished and the Board so voted.

17. The Board granted permission to the Chicago Normal College to mimeograph two chapters of the Science Yearbook with the proviso that this material should be used only by students in the class of Miss Mary Freeman and that no copies should be sold.

18. No action was taken on the invitation extended to the Society to become a constituent member of the American Council on Education with annual membership dues at \$100.

19. The Secretary was directed to correspond with the officials in charge of the February meetings of the N.E.A. to see whether any better day and hour could be arranged for the second session of the Society.

20. The Secretary was directed to take action, if feasible, to place in the hands of each member of the Society a reprint of the addresses made at our Tuesday evening, St. Louis meeting by Messrs. Uhl, Mursell, and Lee, and \$250 was appropriated for this purpose.

21. After considering certain complaints with respect to the arrangement of the Society's programs, the Directors unanimously reiterated their conviction that the Board must keep within its own hands the control of the Society's meetings and programs.

22. In view of the increasing demands made upon the time of members of the Board of Directors during the N.E.A. week for dealing with the affairs of the Society, it was voted that the local expenses of the Directors should be reimbursed by the Society for such periods as are covered by their attendance at the meetings of the Board during the session of the Department of Superintendence.

23. Chairman Haggerty called attention to the opportunism that still governed the programming of many of our yearbooks and urged that the Board should undertake of itself to lay out a comprehensive and systematic program of publication for several years in advance.

## II.

### CHICAGO MEETING OF THE BOARD

Chicago, Illinois: Hotel Stevens, July 10.

*Present*: Freeman, Haggerty, Trabuc, Uhl, Whipple.

*Absent*: Counts, Horn.

1. The Treasurer presented a preliminary report for the period March 1, 1935, through February 29, 1936, and also a summary of the appropriations and expenditures made in the case of each of the six yearbook committees.

2. Director Freeman reported that he had not been able to arrange a conference as requested by the Directors to discuss the feasibility of a yearbook on "The Relation of the Curriculum to Maturity" (see Item 14 above).

The Board tentatively approved the project and arranged for a conference and a report to be submitted in February, 1937, by Superintendent Washburne, Superintendent A. K. Loomis, and Professors J. E. Anderson, Beth Wellman, A. T. Jersild, Fowler Brooks, Kai Jensen, and Dora Smith. The Board appropriated \$250 for the purpose of assembling this group.

3. Professor W. S. Gray reported the status of the Society's Committee on Reading and told of the work to be undertaken in the three days immediately to follow, when his committee was to meet in Chicago.

4. Professor I. L. Kandel reported the status of the yearbook on "International Understanding."

5. There was extended discussion of the procedure to be followed in securing the subvention for the experimental section of the program outlined by Professors Wesley and Wilson in connection with the yearbook on "Social Studies" (see Item 13, above). Suggestions were drafted for the guidance of the two chairmen just mentioned.

6. A statement from Dean Kefauver concerning progress in developing a yearbook on "Guidance in Educational Institutions" was read and discussed, with the result that the Board requested Dean Kefauver to assemble his preliminary working group at the New Orleans meeting of the N.E.A. In order to make the meeting of this group maximally effective, the Board added to the names proposed by Dean Kefauver the names of Director Trabue and Dr. Edwin Lee, Director of the National Occupational Conference.

7. Director Freeman proposed that the Board of Directors might constitute itself as the committee to produce a yearbook on "Contributions of Scientific Inquiry to Education," and submitted a tentative outline of the possible contents of such a yearbook. His suggestion was approved.

8. Permission was granted Professor Harold Rugg to quote or to adapt without charge an extensive amount of the material that he had contributed to the *Twenty-Sixth Yearbook*, Part I.

9. The Secretary was instructed to consider bids from several firms for the printing of the 1937 Yearbook.

10. In view of the difficulty of arranging a joint meeting with the Department of Superintendence at New Orleans on Tuesday evening, it was voted to try for one year the plan of holding two sessions of the Society on Saturday, one in the afternoon and one in the evening. It was likewise voted to invite the American Educational Research Association and the Society for Curriculum Study to join this Society in the program at which the yearbook on "Reading" is to be discussed.

11. Director Haggerty submitted a plan for the production of a yearbook on "Art Education." The Board appropriated \$500 to defray the expenses of a conference Director Haggerty desired to hold with a group of persons specified by him.

## MEMBERS OF THE NATIONAL SOCIETY FOR THE STUDY OF EDUCATION

### HONORARY MEMBERS

Dewey, Professor John, Columbia University, New York City.  
Hanus, Professor Paul H., Harvard University, Cambridge, Mass.  
Holmes, Manfred J., Illinois State Normal University, Normal, Ill.

### ACTIVE MEMBERS

Abelson, Dr. Harold H., College of the City of New York, New York City.  
Abernethy, Professor Ethel M., Queens College, Charlotte, N. C.  
Acharlu, K. S., 1143 Balakrishna Rao Road, Chamarajapuram, Mysore, So. India.  
Adams, Miss Ruby M., Director of Elementary Education, Schenectady, N. Y.  
Aitken, C. C., State School, Kirup, Western Australia.  
Alderfer, C. J., 244 Central Ave., Leonia, N. J.  
Alexander, Professor Carter, Teachers College, Columbia Univ., New York City.  
Alger, John L., President, Rhode Island College of Education, Providence, R. I.  
Alleman, S. A., Superintendent of Schools, Napoleonville, La.  
Allen, C. F., School Administration Building, Little Rock, Ark.  
Allen, Miss Clara B., 145 East Maple Ave., Ottumwa, Iowa.  
Allen, Professor Fiske, State Normal School, Charleston, Ill.  
Allen, I. M., Superintendent of Schools, Highland Park, Mich.  
Allin, Miss Josephine T., 4805 Dorchester Ave., Chicago, Ill.  
Alter, Harvey E., Thomas Street School, Rome, N. Y.  
Andersen, Erik A., Deputy Superintendent of Schools, Providence, R. I.  
Anderson, Alden S., Superintendent of Schools, Badin, S. C.  
Anderson, Harold A., School of Education, University of Chicago, Chicago, Ill.  
Anderson, Mrs. Helen B., 414 West Fayette Street, Pittsfield, Ill.  
Anderson, Homer W., Superintendent of Schools, Omaha, Neb.  
Anderson, Professor Howard R., University of Iowa, Iowa City, Iowa.  
Anderson, Miss Marion, Ginn and Company, Boston, Mass.  
Andreasen, M. L., President, Union College, Lincoln, Neb.  
Andrus, Dr. Ruth, State Department of Education, Albany, N. Y.  
Angell, Miss L. Gertrude, Buffalo Seminary, Bidwell Parkway, Buffalo, N. Y.  
Anspaugh, G. E., Principal, Bryant School, Chicago, Ill.  
Archer, C. P., State Teachers College, Moorhead, Minn.  
Armstrong, Miss Sara M., State Normal School, Framingham Centre, Mass.  
Arnold, Miss Clio, Department of Education, Sue Bennett College, London, Ky.  
Asgis, Dr. Alfred J., 33 West 42nd Street, New York City.  
Ashbaugh, Professor E. J., Miami University, Oxford, Ohio.  
Atkins, Miss Helen L., Dean of Girls, Manual Training H. S., Denver, Colo.  
Atkins, Dr. Ruth E., 217 Normal Avenue, Normal, Ill.  
Atkinson, F. H., Henry Ford School, Highland Park, Mich.  
Augustin, Miss Eloise D., "The Maples," Otsego Co., Laurens, N. Y.  
Avery, F. B., 197 East Post Rd., White Plains, N. Y.

Avery, George T., State Agricultural College, Fort Collins, Colo.  
Ayer, Professor Fred C., University of Texas, Austin, Texas.  
Ayer, Miss Jean Y., 1 Bank Street, New York City.

Babcock, E. H., Superintendent of Schools, Grand Haven, Mich.  
Backus, Professor Joyce, State Teachers College, San Jose, Calif.  
Bacon, Francis L., Principal, Evanston Township High School, Evanston, Ill.  
Bader, Miss Edith M., Supervisor of Public Schools, Ann Arbor, Mich.  
Bagley, Professor William C., Teachers College, Columbia Univ., New York City.  
Bailey, Francis L., 99½ College Street, Montpelier, Vermont.  
Bair, F. H., Superintendent of Schools, Shaker Heights, Cleveland, Ohio.  
Baker, C. A., Rua Plombagina, 250, Bello Horizonte, Minas Geraes, Brazil.  
Baker, Miss Clara Belle, National College of Education, Evanston, Ill.  
Baker, Miss Edna Dean, Pres., National College of Education, Evanston, Ill.  
Baker, Dr. Harry J., Director, Psychological Clinic, Public Schools, Detroit, Mich.  
Baldwin, Miss Clara F., Librarian, State Dept. of Education, St. Paul, Minn.  
Ballou, Frank W., Superintendent of Schools, Washington, D. C.  
Bamberger, Miss Florence E., The Johns Hopkins University, Baltimore, Md.  
Bane, Miss Anna W., Roosevelt School, Summit, N. J.  
Barber, Elon L., Prin., Benton Hall and Monroe Elemen. Schools, Little Falls, N.Y.  
Barber, Fred H., Box 247, Emory, Virginia.  
Bardy, Joseph, 5321 Wayne Avenue, Apt. 209, Philadelphia, Penn.  
Bare, J. M., Principal, Birchwood High School, Birchwood, Tenn.  
Barfoot, Harry N., Frankford High School, Philadelphia, Penn.  
Barnes, Percival Simpson, Superintendent of Schools, East Hartford, Conn.  
Barret, Miss Leila May, 321 West Edison Street, Tulsa, Okla.  
Barrett, Professor Georgia May, University of Miami, Coral Gables, Fla.  
Barrett, Rev. John I., S. E. Cor. Franklin and Cathedral Streets, Baltimore, Md.  
Barton, W. A., Jr., Coker College, Hartsville, S. C.  
Bayne, Thomas L., Jr., Graduate School of Education, Cornell Univ., Ithaca, N. Y.  
Beall, Ross H., Lec Elementary School, Tulsa, Okla.  
Beattie, Alfred W., Superv. Prin., Ben Avon Public School, Pittsburgh, Penn.  
Beattie, J. W., Dean, Northwestern University School of Music, Evanston, Ill.  
Beatty, Willard W., 30 Garden Avenue, Bronxville, N. Y.  
Becker, Miss Elizabeth, Lockhart School, Pittsburgh, Penn.  
Bedell, Professor R. C., Northeast Missouri State Teachers Coll., Kirksville, Mo.  
Bednar, Miss Christine, 633 Blackstone Avenue, Chicago, Ill.  
Beeby, Daniel J., 8101 South LaSalle Street, Chicago, Ill.  
Behrens, Professor Minnie S., Sam Houston State Teachers Coll., Huntsville, Texas.  
Bell, Dr. J. Carleton, 1032A Sterling Place, Brooklyn, N. Y.  
Bemiller, J. F., Superintendent of Schools, Galion, Ohio.  
Bender, John F., School of Education, University of Oklahoma, Norman, Okla.  
Benedict, Ezra W., Fair Haven, Vermont.  
Benson, Dr. C. E., New York University, Washington Square, New York City.  
Benson, J. R., 6131 Magnolia Avenue, St. Louis, Mo.  
Benton, G. W., 88 Lexington Avenue, New York City.  
Benz, H. E., College of Education, Ohio University, Athens, Ohio.  
Berg, Selmer H., Superintendent of Schools, Rock Island, Ill.  
Berry, Professor Charles S., Ohio State University, Columbus, Ohio.  
Betts, Dr. Emmett A., State Normal School, Oswego, N. Y.  
Bick, Miss Anna, 2842A Victor Street, St. Louis, Mo.

- Bicket, Mrs. Maisie Hayford, 2210 Boulevard, Jersey City, N. J.  
Bickford, C. W., Superintendent of Schools, Lewiston, Me.  
Billett, Professor Roy O., Boston University, Boston, Mass.  
Billig, Dr. Florence G., College of Education, Wayne University, Detroit, Mich.  
Bishop, Fred G., Superintendent of Schools, Two Rivers, Wis.  
Bixler, H. H., Board of Education, City Hall, Atlanta, Ga.  
Blackburn, J. Albert, Rutgers University, New Brunswick, N. J.  
Blessing, Miss Louise, Roosevelt School, Greenfield Ave., Pittsburgh, Penn.  
Blumberg, A. Alvin, 5651 Gainor Road, Philadelphia, Penn.  
Bly, Professor John, St. Olaf College, Northfield, Minn.  
Boardman, Professor Charles W., University of Minnesota, Minneapolis, Minn.  
Loggan, T. K., Superintendent of Schools, Picayune, Miss.  
Bolton, Professor Frederick E., University of Washington, Seattle, Wash.  
Booth, Miss Mary J., Eastern Illinois State Teachers College, Charleston, Ill.  
Boraas, Julius, St. Olaf College, Northfield, Minn.  
Bordner, H. A., Superintendent, City Schools, Manila, Philippine Islands.  
Bossing, Professor Nelson L., University of Oregon, Eugene, Ore.  
Boucher, C. S., President, West Virginia University, Morgantown, W. Va.  
Bowersox, Fred C., County Superintendent of Schools, Clinton, Iowa.  
Bowman, Mrs. Clara, 1320 Tenth Street, Cody, Wyoming.  
Bowman, Clyde A., Dir., Dept. Industrial Arts, Stout Institute, Menomonie, Wis.  
Bowyer, Vernon, Chicago Normal College, Chicago, Ill.  
Boyce, Arthur Clifton, Alborz College of Teheran, Teheran, Iran.  
Boyd, Fred, 416 North Limestone, Lexington, Ky.  
Boyer, Philip A., 6320 Lawnton Avenue, Philadelphia, Penn.  
Boyles, R. E., Washington High School, Washington, Penn.  
Bracken, J., 7500 Maryland Avenue, Clayton, Mo.  
Bradner, J. W., Superintendent of Schools, Middlesboro, Ky.  
Bragdon, Helen D., Dean, Women's College, Univ. of Rochester, Rochester, N. Y.  
Branom, Frederick K., Chicago Normal College, Chicago, Ill.  
Breckinridge, Miss Elizabeth, Principal, Louisville Normal School, Louisville, Ky.  
Breed, Professor Frederick S., 1224 East Fifty-seventh Street, Chicago, Ill.  
Breen, Miss Mary C., J. O. Wilson Normal School, Washington, D. C.  
Bresnahan, Dr. Ella L., Dir., Dept. Educ. Investigation and Meas., Boston, Mass.  
Brewer, Professor John M., Harvard University, Cambridge, Mass.  
Bridges, Miss Mabel L., Elem. School, State Normal School, River Falls, Wis.  
Bridgett, Miss Alice E., Colony Street School, R.F.D. 1, Wallingford, Conn.  
Briggs, Dr. Thomas H., Teachers College, Columbia University, New York City.  
Brinkley, Sterling G., Emory University, Emory University, Ga.  
Brinser, Ira S., Supv. Prin., School Dist., Nether Providence, Wallingford, Penn.  
Bristow, W. H., Deputy Supt., Dept. of Public Instruction, Harrisburg, Penn.  
Brown, Miss Clara M., University of Minnesota, University Farm, St. Paul, Minn.  
Brown, F. J., School of Education, New York University, New York City.  
Brown, Professor Harold N., University of Nevada, Reno, Nev.  
Brown, J. C., Superintendent of Schools, Pelham, N. Y.  
Brown, Professor Robert M., Rhode Island College of Educ., Providence, R. I.  
Brown, Miss Stella E., 4213 Belmar Avenue, Baltimore, Md.  
Brown, W. B., Division of Instruction and Curriculum, Los Angeles, Calif.  
Brown, W. L., New Trier High School, Winnetka, Ill.  
Browne, Mrs. Hetty S., 825 East Magnolia Avenue, San Antonio, Texas.  
Brownell, S. M., Superintendent of Schools, Grosse Point, Mich.

- Brownell, Professor W. A., Duke University, Durham, N. C.  
Bruce, Miss Clara H., Mission Girls H.S., Ahmednagar, Bombay Presidency, India.  
Bruck, John P., Principal, Opportunity School, Buffalo, N. Y.  
Brueckner, Professor Leo J., University of Minnesota, Minneapolis, Minn.  
Bryant, Miss Alice G., Hampton Institute, Hampton, Virginia.  
Buchanan, William D., 5511 Vernon Avenue, St. Louis, Mo.  
Buckingham, Dr. B. R., Ginn and Co., Boston, Mass.  
Buckner, Professor Chester A., University of Pittsburgh, Pittsburgh, Penn.  
Burnham, Archer L., Superintendent of Schools, Scotts Bluff, Neb.  
Burnham, Professor Ernest, Western State Teachers College, Kalamazoo, Mich.  
Burns, Robert L., Principal, Cliffside Park High School, Cliffside Park, N. J.  
Buros, Francis C., 255 Main Street, White Plains, N. Y.  
Burr, Samuel Engle, Superintendent of Schools, Newcastle, Del.  
Burton, Thomas C., Brunswick School, Greenwich, Conn.  
Bush, Miss Maybelle G., State Dept. of Public Instruction, Madison, Wis.  
Bushnell, Almon W., Superintendent of Schools, Meredith, N. H.  
Buswell, Professor G. T., Dept. of Educ., University of Chicago, Chicago, Ill.  
Butler, Miss Harriet L., 812 Potomac St., Buffalo, N. Y.  
Butler, Professor John H. Manning, National Teachers College, Manila, P. I.  
Butler, Leslie A., Superintendent of Schools, Grand Rapids, Mich.  
Butler, Miss Margaret F., Angus Hotel, St. Paul, Minn.  
Butterfield, Ernest W., State Board of Education, Hartford, Conn.  
Butterfield, George E., 2600 Center Ave., Bay City, Mich.  
Butterworth, Professor Julian E., Cornell University, Ithaca, N. Y.  
Buyse, Professor R., University of Louvain, Tournai, Belgium.
- Calhoon, S. Wallace, Dean of Education, Marion College, Marion, Ind.  
Cameron, Walter C., Principal, Lincoln Junior High School, Framingham, Mass.  
Camp, Dr. H. L., 319 South Sixth Street, Indiana, Penn.  
Campos, Professor Maria dos Reis, Univ. of Fed. District, Rio de Janeiro, Brazil.  
Carmichael, Professor A. M., Ball State Teachers College, Muncie, Ind.  
Carr, W. G., Director Research Division, N.E.A., Washington, D. C.  
Carrothers, George E., University of Michigan, Ann Arbor, Mich.  
Carruth, Professor J. E., South Georgia Teachers College, Collegeboro, Ga.  
Carson, Dr. C. C., 951 Washington Street, Miami Beach, Fla.  
Carter, Miss Harriet, Frick Teachers College, Pittsburgh, Penn.  
Cassel, Lloyd S., Superintendent of Schools, Freehold, N. J.  
Caswell, H. L., George Peabody College for Teachers, Nashville, Tenn.  
Cattell, Dr. J. McKeen, Garrison, N. Y.  
Cavan, Professor Jordan, Rockford College, Rockford, Ill.  
Chadderton, Professor Hester, Iowa State College, Ames, Iowa.  
Chambers, Dr. M. M., American Youth Commission, Washington, D. C.  
Chambers, W. M., Superintendent of Schools, Okmulgee, Okla.  
Chambers, Will G., Dean of Education, State College, State College, Penn.  
Chandler, Turner C., 7814 Cornell Avenue, Chicago, Ill.  
Chapman, Ira T., Superintendent of Schools, South Broad Street, Elizabeth, N. J.  
Charters, Professor W. W., Ohio State University, Columbus, Ohio.  
Chase, Miss Marie S., 2038 Master Street, Philadelphia, Penn.  
Chase, W. Linwood, 31 Colburn Road, Wellesley Hills, Mass.  
Chen, H. S., 1226 Avenue Road, Shanghai, China.  
Chidester, Albert J., Berea College, Berea, Ky.

- Chilcote, G. H., D. C. Heath and Co., San Francisco, Calif.
- Chiles, E. E., Principal, Harrison School, 4163 Green Lea Place, St. Louis, Mo.
- Chisholm, Professor Leslie L., State College of Washington, Pullman, Wash.
- Chittick, Murray A., Superv. Prin., East Brunswick Township, Old Bridge, N. J.
- Choate, Ernest A., Principal, Kenderton Public School, Philadelphia, Penn.
- Choy, Jyan, Dir., Inst. for Educ. Research, Sun Yatsen Univ., Canton, China.
- Cline, E. D., Superintendent of Schools, Dubuque, Iowa.
- Cloues, Paul, Sub-master, Harvard School, Charlestown, Mass.
- Cobb, B. B., 410 East Weatherford, Fort Worth, Texas.
- Cobb, T. H., Superintendent of Schools, Urbana, Ill.
- Cochran, Professor T. E., Centre College, Danville, Ky.
- Cochran, Warren B., Teachers College, Columbia University, New York City.
- Coetzee, Dr. J. Chr., Reitz Street, Potchefstroom, South Africa.
- Coffey, Wilford L., Route 2, Lake City, Mich.
- Coffman, Lotus D., President, University of Minnesota, Minneapolis, Minn.
- Colding, Miss Kate, 522 Fourth Street, San Antonio, Texas.
- Cole, C. E., R.F.D. 1, Temple, Penn.
- Cole, Professor Mary I., Western Kentucky Teachers Coll., Bowling Green, Ky.
- Collier, Clarence B., Dean, State Teachers College, Florence, Ala.
- Connelly, John J., Oliver Wendell Holmes School, Dorchester Centre, Mass.
- Connor, William L., Director of Research, Public Schools, Cleveland, Ohio.
- Cook, F. W., Superintendent of Schools, High School, Plainfield, N. J.
- Cook, Dr. Walter W., Eastern Illinois State Teachers College, Charleston, Ill.
- Cooke, Miss Flora J., Francis W. Parker School, 330 Webster Ave., Chicago, Ill.
- Cooper, Harry P., 5015 Chownen Avenue, Minneapolis, Minn.
- Corbally, Professor John E., University of Washington, Seattle, Wash.
- Coultrap, H. M., Geneva, Ill.
- Counts, Professor George S., Columbia University, New York City.
- Courtis, Professor S. A., University of Michigan, Ann Arbor, Mich.
- Covey, George H., Supt., Third District Westchester County, Katonah, N. Y.
- Cox, Henley L., Principal, Wundelt Phillips School, Kansas City, Mo.
- Cox, Professor Philip W. L., New York University, New York City.
- Coxe, Dr. W. W., Educ. Research Division, State Educ. Dept., Albany, N. Y.
- Coy, Miss Genevieve L., Teachers College, Columbia University, New York City.
- Cragin, S. Albert, 58 S. Main St., Reading, Mass.
- Crahan, Miss Helen, State Teachers College, Maryville, Mo.
- Craig, Professor G. S., Teachers College, Columbia University, New York City.
- Cram, Fred D., 2222 Clay Street, Cedar Falls, Iowa.
- Crawford, Professor C. C., University of Southern California, Los Angeles, Calif.
- Crawford, J. R., School of Education, University of Maine, Orono, Maine.
- Crofoot, Miss Bess L., Assistant Supervisor of Schools, Canaan, Conn.
- Cross, C. Willard, Superintendent of Schools, Faribault, Minn.
- Crowley, James A., Robert Gould Shaw School, West Roxbury, Mass.
- Cummings, F. L., 4645 Lincoln Avenue, Chico, Calif.
- Cunliffe, R. B., School of Education, Rutgers University, New Brunswick, N. J.
- Cunningham, Harry A., Department of Biology, Kent State College, Kent, Ohio.
- Cunningham, J., Librarian, Cossitt Library, Memphis, Tenn.
- Cusack, Miss Alice M., Board of Education, Kansas City, Mo.
- Cushman, C. L., Director, Dept. Research and Curriculum, Denver, Colo.
- Cuthbert, Sister M., Marywood College, Scranton, Penn.

- Daly, Miss Margaret M., Roosevelt School, Waverly Avenue, Cincinnati, Ohio.  
Daniels, Miss Ruth, Baldwin School, Nanchang, Kiangsi, China.  
Darling, F. R., Dunkirk, N. Y.  
Darling, W. T., Superintendent of Schools, Wauwatosa, Wis.  
Darr, Mrs. Nina E., 602 North Eleventh Street, Cherokee, Iowa.  
Darsie, Marvin L., University of California at Los Angeles, Los Angeles, Calif.  
David, Sister Mary, St. Joseph's Home and School, Brookland, D. C.  
Davidson, Percy E., Stanford University, Calif.  
Davis, Courtland V., 1015 Myrtle Avenue, Plainfield, N. J.  
Davis, Miss Helen C., Dir., Stu. Teaching, Colo. State Teachers Coll., Greeley, Colo.  
Davis, Miss M. C., Board of Social Study and Training, Sydney, New South Wales.  
Davis, Sheldon E., President, State Normal College, Dillon, Mont.  
Dearborn, Miss Frances R., Franklin Administration Building, Washington, D. C.  
Dearborn, Professor Walter F., 79 Fresh Pond Parkway, Cambridge, Mass.  
Dearmont, Dr. W. S., Southwestern Louisiana Institute, Lafayette, La.  
Decker, Fred J., 6 Edison Avenue, Albany, N. Y.  
De La Fleur, F. J., Principal, Union Free School Dist., No. 30, Valley Stream, N. Y.  
Dellicker, Miss Helen Maude, 55 Spear St., Quincy, Mass.  
Del Manzo, M. C., Teachers College, Columbia University, New York City.  
DeLuce, Miss Olive S., Missouri State Teachers College, Maryville, Mo.  
Dencen, E. A., Supervising Principal, Public Schools, Shullsburg, Wis.  
Dengler, C. F., Supervising Principal, Palmyra, N. J.  
Denney, Earl C., Principal, Franklin School, Tulsa, Okla.  
Denworth, Dr. Katharine M., Bradford Junior College, Bradford, Mass.  
Devereux, Col. F. L., Vice-President, Erpi Picture Consultants, New York City.  
Devlin, Miss Elizabeth S., 72 Bernard Street, Dorchester, Mass.  
DeVoss, James C., Dir., Bureau of Research, State Teachers Coll., San Jose, Calif.  
Dey, Miss Mary Helena, Principal, Mary C. Wheeler School, Providence, R. I.  
Diffendafer, A. P., Nanticoke, Penn.  
Dillon, Miss Jessie M., Illinois State Normal University, Normal, Ill.  
Dimmett, W. S., Superintendent of Schools, Forest Park, Ill.  
Dimmitt, Beniah, Principal, Brighton School, Seattle, Wash.  
Dinwiddie, Courtenay, National Child Labor Committee, New York City.  
Dodd, M. R., Ass't Supt., Kanawha County Schools, Charleston, W. Va.  
Dodge, Professor Richard E., Connecticut State College, Storrs, Conn.  
Doll, Dr. Edgar A., Director of Research, The Training School, Vineland, N. J.  
Doniat, Miss Thecla, 4129 Kenmore Avenue, Chicago, Ill.  
Donoghue, Miss Elinore F., 33 Dunster Road, Jamaica Plain, Mass.  
Doughton, Isaac, State Normal School, Mansfield, Penn.  
Dow, H. E., Superintendent, Villisca Public Schools, Villisca, Iowa.  
Downs, Miss Lillian M., 483 Bramhall Avenue, Jersey City, N. J.  
Downs, Dr. Martha, 114 Baker Avenue, Wharton, N. J.  
Doyle, Miss Florence A., Philadelphia Normal School, Philadelphia, Penn.  
Doyle, Miss Mary E., c/o Mrs. N. Lee, 7141 Thirty-second Ave., Seattle, Wash.  
Dransfield, J. Edgar, 78 Shaler Avenue, Cliffside, N. J.  
Draper, H. W., Superv. Prin., First Div., Curtis School Bldg., Washington, D. C.  
Drew, Miss Elizabeth L., Principal, Gunsaulus School, Chicago, Ill.  
Drohan, Miss Gertrude, 2716 Portland Avenue, Minneapolis, Minn.  
Drushel, Professor J. Andrew, New York University, New York City.  
Duboc, Professor Jessie L., Box 205, Dillon, Mont.  
Dunkelberger, George F., Selinsgrove, Penn.

- Dunkle, John L., Principal, State Teachers College, Frostburg, Md.  
Dunn, Professor Fannie W., Teachers College, Columbia Univ., New York City.  
Durnan, Walter T., 110 Bonad Road, Chestnut Hill, Mass.  
Durrell, Professor Donald D., Boston University, Boston, Mass.  
Dynes, Dr. John J., Head, Dept. of Educ., Western State College, Gunnison, Colo.  
Dysart, Professor Bonnie K., Texas Technological College, Lubbock, Texas.
- Ebaugh, Miss Mary O., Western Maryland College, Westminster, Md.  
Ebert, Miss Jessie D., 108 Union Street, Schenectady, N. Y.  
Eckles, H. R., Principal, Robert E. Lee School, Richmond, Va.  
Eddy, Theodore V., St. Clair, Mich.  
Edmonson, Mrs. Gladys, 1115 Fairmont Street, N.W., Washington, D. C.  
Edmonson, J. B., Dean, School of Educ., Univ. of Michigan, Ann Arbor, Mich.  
Edwards, Professor Arthur U., South Dakota State College, Brookings, S. D.  
Edwards, Dr. H. E., Emanuel Missionary College, R. 1, Berrien Springs, Mich.  
Edwards, Newton I., School of Education, University of Chicago, Chicago, Ill.  
Eells, W. C., Coördinator, Coöp. Study Sec. School Standards, Washington, D. C.  
Ehrenfeld, A., 251 West Ninety-second Street, New York City.  
Eichelberger, James W., Jr., African Meth. Episcopal Zion Church, Chicago, Ill.  
Eifler, Carl, Principal, Benjamin Bosse High School, Evansville, Ind.  
Eikenberry, W. S., State Teachers College, Trenton, N. J.  
Eirolf, W. L., School of Education, Univ. of Pennsylvania, Philadelphia, Penn.  
Eisenhart, W. W., Superintendent of Schools, Tyrone, Penn.  
Ellingson, Mark, Mechanics Institute, Rochester, N. Y.  
Elliott, Miss Harriet A., State Teachers College, West Chester, Penn.  
Elliott, Miss Irene, Box 255, Athens, Ohio.  
Ellis, Dr. A. Caswell, Director, Cleveland College, Cleveland, Ohio.  
Ellis, C. C., President, Juniata College, Huntingdon, Penn.  
Ellsworth, F. E., Dir. of Training, Western State Teachers Coll., Kalamazoo, Mich.  
Engelhardt, Fred, Pres., University of New Hampshire, Durham, N. H.  
Engelhardt, Professor N. L., Teachers College, Columbia Univ., New York City.  
English, Miss Mildred, Supt., Peabody Training School, Milledgeville, Ga.  
Erb, Miss Alta Mae, Librarian, Hesston College and Bible School, Hesston, Kan.  
Erb, Frank Otis, Colgate-Rochester Divinity School, Rochester, N. Y.  
Ernst, Miss L. R., 6058 Kingsbury Avenue, St. Louis, Mo.  
Eskridge, T. J., Jr., Lander College, Greenwood, S. C.  
Eurich, Professor Alvin C., University of Minnesota, Minneapolis, Minn.  
Evans, Professor A. W., Texas Technological College, Lubbock, Texas.  
Evans, Miss Anna L., Western State Teachers College, Kalamazoo, Mich.  
Evans, J. E., Iowa State College, Ames, Iowa.  
Evenden, Dr. E. S., Teachers College, Columbia University, New York City.  
Everts, Miss Ora L., New Jersey State Normal School, Glassboro, N. J.
- Fairchild, W. W., Superintendent of Schools, Rutland, Vt.  
Fargel, Miss Augusta A., 103 Griffith Street, Jersey City, N. J.  
Fast, L. W., Superintendent of Schools, Mt. Clemens, Mich.  
Fellows, Ernest W., Superintendent of Schools, Gloucester, Mass.  
Fernald, Roy L., Winterport, Maine.  
Ferriss, Professor Emery N., Cornell University, Ithaca, N. Y.  
Fessenden, Hart, The Fessenden School, West Newton, Mass.  
Findley, W. C., 3504 First Street, Des Moines, Iowa.

- Finkenbinder, E. O., Iowa State Teachers College, Cedar Falls, Iowa.  
Finley, Dr. Charles W., State Teachers College, Upper Montclair, N. J.  
Fisher, Charles A., 7350 North Twenty-first Street, Philadelphia, Penn.  
Fisk, Frank E., 111 Gibson St., Canandaigua, N. Y.  
Fiske, Henry M., St. Paul's School, Concord, N. H.  
Fitch, Harry N., Ball State Teachers College, Muncie, Ind.  
Fitzgerald, James A., Loyola University, 28 North Franklin Street, Chicago, Ill.  
Fitzgerald, Professor N. E., University of Tennessee, Knoxville, Tenn.  
Fitzpatrick, Miss Julia M., 47 Tower St., Jamaica Plain, Mass.  
Flanagan, John C., Coöperative Test Service, 500 W. 116th Street, New York City.  
Flanders, J. K., 36 West Seneca Street, Oswego, N. Y.  
Flaum, Miss Henrietta, Board of Education, 500 Park Avenue, New York City.  
Fleischmann, Miss Charlotte C., 939 Coates Street, Sharon Hill, Penn.  
Fleming, C. I., 3655 Humphrey St., St. Louis, Mo.  
Flinner, Ira A., Lake Placid Club, N. Y.  
Florita, Sister M., Nazareth Normal School, Brighton Sta., Rochester, N. Y.  
Flowers, Miss Ida, 530 E. 22nd St., Baltimore, Md.  
Foertsch, Fred E., Board of Public Education, Philadelphia, Penn.  
Force, Miss Thelma, Illinois State Normal University, Normal, Ill.  
Ford, Willard S., Chief Deputy Superintendent, Los Angeles, Calif.  
Forney, E. B., 3137 Fremont Avenue, S., Minneapolis, Minn.  
Fowlkes, Professor John Guy, University of Wisconsin, Madison, Wis.  
Franklin, E. Earle, The Johns Hopkins University, Baltimore, Md.  
Franzen, Professor Carl G. F., R.R. 2, N. Fee Lane, Bloomington, Ind.  
Freeman, Professor Frank N., University of Chicago, Chicago, Ill.  
French, Harold P., District Superintendent, Loudonville, N. Y.  
French, W. C., George Washington University, Washington, D. C.  
Freynick, Julius A., Jr., 459 West Forty-ninth Street, New York City.  
Friswold, Ingolf O., University of Minnesota, Minneapolis, Minn.  
Frizzell, Bonner, Superintendent of Schools, Palestine, Texas.  
Froman, Mrs. Eula C., Southwestern State Teachers College, Weatherford, Okla.  
Fromuth, Carl L., 808 W. Sedgwick Street, Mt. Airy, Philadelphia, Penn.  
Frost, Professor Norman, George Peabody College for Teachers, Nashville, Tenn.  
Frostic, F. W., Superintendent of Schools, Wyandotte, Mich.  
Frutchey, Fred P., Bur. Educ. Resrch, Ohio State University, Columbus, Ohio.  
Fuqua, Miss Blanche, Board of Education Bldg., Terre Haute, Ind.  
Futer, Cecil R., Overbrook Court, Apt. E-4, Philadelphia, Penn.  
Futrell, Miss Alma, Superintendent of Schools, Lee County, Marianna, Ark.  
  
Gage, Miss Catharine J., Philadelphia Normal School, Philadelphia, Penn.  
Gainsburg, Joseph C., Principal, Decatur School, Brooklyn, N. Y.  
Gambrill, Professor Bossie Lee, Yale University, New Haven, Conn.  
Gannon, John F., Pittsfield, Mass.  
Gard, Willis L., Ohio University, Athens, Ohio.  
Gardiner, Miss Ana L., 18 East Caramillo Street, Colorado Springs, Colo.  
Garlin, Professor R. E., Texas Technological College, Lubbock, Texas.  
Garrett, Professor Homer L., Louisiana State University, Baton Rouge, La.  
Garver, Professor F. M., University of Pennsylvania, Philadelphia, Penn.  
Gast, Dr. Ira M., New York University, New York City.  
Gates, Professor Arthur I., Teachers College, Columbia Univ., New York City.  
Gates, C. Ray, Superintendent of Schools, Grand Island, Neb.

- Gearon, James T., Fairfield Whitney School, 20 Summer Street, Everett, Mass.  
Geeks, Miss Mathilde C., Board of Education, St. Louis, Mo.  
Gee, Miss Magnolia, Southwestern State Teachers College, Weatherford, Okla.  
Geiger, Albert J., Principal, High School, St. Petersburg, Fla.  
Gemmill, Mrs. Anna M., State Teachers College, Buffalo, N. Y.  
Germane, Professor C. E., University of Missouri, Columbia, Mo.  
Gerry, Henry L., Teachers College of the City of Boston, Boston, Mass.  
Geyer, Denton L., Chicago Normal College, Chicago, Ill.  
Gibson, C. E., Principal, Ravenna School, Seattle, Wash.  
Gift, Elmer B., Head, Department of Education, Central College, Fayette, Mo.  
Gilbert, Luther C., School of Educ., University of California, Berkeley, Calif.  
Gilland, Edwin C., Superintendent of Schools, Red Bank, N. J.  
Gilland, Thomas M., Dir. of Training, State Teachers College, California, Penn.  
Gillett, Harry O., University of Chicago, Chicago, Ill.  
Gillett, Arthur D., Supt., Independent School District, No. 39, Eveleth, Minn.  
Gillis, Miss Mabel R., California State Library, Sacramento, Calif.  
Gilson, William George, 1705 North Lotus Avenue, Chicago, Ill.  
Glassbrook, Mrs. Tillie Hartung, 338 Tennyson Road, Hayward, Calif.  
Gochnauer, Miss Annie, Box 255, Athens, Ohio.  
Goetch, E. W., Dir. of Placement, State Teachers College, Cedar Falls, Iowa.  
Goggans, Professor Sadie, Winthrop College, Rock Hill, S. C.  
Goldthorpe, Professor J. Harold, University of Rochester, Rochester, N. Y.  
Good, Professor Carter V., University of Cincinnati, Cincinnati, Ohio.  
Goodier, Floyd T., Dir. Elem. Education, Illinois State Normal Univ., Normal, Ill.  
Goodrich, Miss Bessie Bacon, Independent School District, Des Moines, Iowa.  
Goodwin, Miss Mabel, Box 242, Selah, Wash.  
Goodykoontz, Miss Bess, Ass't. Commissioner, Office of Educ., Washington, D. C.  
Gosling, Thomas W., Director, American Junior Red Cross, Washington, D. C.  
Gould, Arthur L., School Committee, 15 Beacon St., Boston, Mass.  
Gould, George, 201 State Hall, University of Pittsburgh, Pittsburgh, Penn.  
Goulding, R. L., Supervising Principal, Central Schools, Ft. Lauderdale, Fla.  
Grady, Rev. Joseph E., Aquinas Institute, Rochester, N. Y.  
Grant, Alfred E., Assistant Superintendent of Schools, Cranston, R. I.  
Grassmuck, Miss Erna, State Teachers College, Indiana, Penn.  
Gray, Professor William S., University of Chicago, Chicago, Ill.  
Grebey, Harry F., Principal, Green-Vine Junior High School, Hazelton, Penn.  
Greene, Charles E., Director of Research, Public Schools, Denver, Colo.  
Greene, Harry A., Extension Division, State University of Iowa, Iowa City, Iowa.  
Greenman, Miss Gladys M., Dir., Kg. and Primary Grades, Greenwich, Conn.  
Greenwell, Sister Berenice, Head, Dept. of Educ., Nazareth College, Louisville, Ky.  
Gribbel, Professor S. C., Washington University, St. Louis, Mo.  
Griffin, Lee H., Ginn and Co., 2301 Prairie Avenue, Chicago, Ill.  
Griffin, Miss Margery M., 5557 Pershing Avenue, St. Louis, Mo.  
Grill, Joseph J., 1910 Harvey Avenue, Berwyn, Ill.  
Grim, George G., Headmaster, Carteret Academy, Orange, N. J.  
Grizzard, Miss Mabel Younce, Prin., Central Ward School, Waxahachie, Texas.  
Grizzell, Professor E. D., University of Pennsylvania, Philadelphia, Penn.  
Gross, Alfred W., State Teachers College, 1631 E. Third St., Duluth, Minn.  
Grote, Benjamin, Superintendent of Schools, Bluffs, Ill.  
Groves, Professor J. W., Fresno State College, Fresno, Calif.  
Gruen, Rev. Ferdinand, Sacred Heart Friary, Washington, D. C.  
Gruenberg, Benjamin C., 418 Central Park, West, New York City.

- Hacker, L. W., 500 Normal Avenue, Normal, Ill.
- Haggerty, M. E., Dean, Coll. of Educ., Univ. of Minnesota, Minneapolis, Minn. .
- Hahner, Miss Caroline R., Librarian, State Normal School, Oswego, N. Y.
- Haines, Andrew S., 1129 Wakeling Street, Frankford, Philadelphia, Penn.
- Haisley, Otto W., Superintendent of Schools, Ann Arbor, Mich.
- Haley, Miss Nelle, 920 Court St., Saginaw, Mich.
- Hall, Dr. John W., University of Nevada, Reno, Nev.
- Hall, Professor William F., School of Agriculture, State College, Penn.
- Halleck, Reuben Post, 1154 South Third Avenue, Louisville, Ky.
- Hamilton, Frederic R., President, Bradley Polytechnic Institute, Peoria, Ill.
- Hamilton, Miss Katherine, Dept. of Educ., Endicott Bldg., St. Paul, Minn.
- Hamilton, W. J., Superintendent of Schools, Oak Park, Ill.
- Hamilton, William J., Librarian, The Gary Public Library, Gary, Ind.
- Hancox, H. F., Dean, Central Y. M. C. A. Coll., 19 S. LaSalle St., Chicago, Ill.
- Hansen, Allen O., Apt. 10E, 3647 Broadway, New York City.
- Hansen, Einar A., College of Education, Ohio University, Athens, Ohio.
- Hansen, Herbert C., 1045 N. Lockwood Avenue, Chicago, Ill.
- Hanson, Professor W. L., Boston University, 29 Exeter Street, Boston, Mass.
- Harap, Professor Henry, Western Reserve University, Cleveland, Ohio.
- Hare, H. Frank, Supervising Principal, Camp Hill, Penn.
- Harney, Miss Julia C., 302 Pavonia Avenue, Jersey City, N. J.
- Harper, J. R., Superintendent of Schools, Wilmette, Ill.
- Harrington, Dr. F. B., Nebraska State Normal College, Chadron, Neb.
- Harris, Miss Alice L., Assistant Supt. of Schools, City Hall, Worcester, Mass.
- Harris, William, Cor. Franklin and North Sta., Decatur, Ill.
- Harrison, Miss Mary R., Head, Dept. of Educ., Park College, Parkville, Mo.
- Hart, Miss Ida M., Prin., Thaddeus Stevens School of Practice, Philadelphia, Penn.
- Hart, Mrs. Isabelle Kingsbury, 155 East Third Street, Oswego, N. Y.
- Hartman, A. L., Prin., Edgemont and Watchung Schools, Upper Montclair, N. J.
- Hartman, R. M., 170 West Franklin Avenue, Midland Park, N. J.
- Hatfield, W. W., Head, Dept. of English, Chicago Normal College, Chicago, Ill.
- Hausauer, Mrs. Matilda W., 92 Wallace Avenue, Buffalo, N. Y.
- Hauser, L. J., Superintendent of Schools, Riverside, Ill.
- Hawkins, George L., Ass't Supt. of Schools, Board of Education, St. Louis, Mo.
- Haycock, Robert L., First Assistant Supt., 1606 Longfellow St., Washington, D. C.
- Hayes, Professor M. C., Northern Illinois State Teachers College, De Kalb, Ill.
- Hayward, Miss Harriet S., 316 West Wooster Street, Bowling Green, Ohio.
- Healy, Collins, Nazareth Collcge, Nazareth, Mich.
- Heckert, J. W., Miami University, Oxford, Ohio.
- Heffelfinger, John B., Superintendent of Schools, Newton, Kan.
- Hegge, Dr. Thorleif G., Wayne County Training School, Northville, Mich.
- Helms, W. T., Superintendent of Schools, Richmond, Calif.
- Henderson, R. D., Box 186, Austin, Texas.
- Henderson, Miss Verena, Bolton School, Cleveland, Ohio.
- Hennessy, Sister M. Kathleen, College of St. Elizabeth, Convent Station, N. J.
- Henry, Professor Nelson B., University of Chicago, Chicago, Ill.
- Henry, Dr. T. S., Western State Teachers College, Kalamazoo, Mich.
- Herr, William A., Principal, D. A. Harmon J. H. S., Hazelton, Penn.
- Herriott, M. E., Principal, Central Junior High School, Los Angeles, Calif.
- Herron, Dr. A. M., Principal, High School, Winters, Calif.
- Herron, Miss Lucile F., 2045 North New Jersey Street, Indianapolis, Ind.

- Hertzler, Dr. Silas, Goshen College, Goshen, Ind.  
Hess, Walter E., Dept. of Public Instruction, Harrisburg, Penn.  
Hessey, Miss Ruth S., 67 McCord Avenue, Merrick, N. Y.  
Hethershaw, Professor Lillian, Drake University, Des Moines, Iowa.  
Heusner, W. S., Salina, Kan.  
Heyl, Miss Helen Hay, State Education Department, Albany, N. Y.  
Hickox, Edward J., 576 Hickory Street, Springfield, Mass.  
Higbie, E. C., President, Wilson Teachers College, Washington, D. C.  
Hill, Rev. Charles B., Methodist Boys' High School, Baroda Presidency, India.  
Hill, Howard C., School of Educ., University of Chicago, Chicago, Ill.  
Hillbrand, E. K., Municipal University of Wichita, Wichita, Kan.  
Hilliard, George H., Western State Teachers College, Kalamazoo, Mich.  
Hintz, Miss Anna C., 329 Alden Avenue, New Haven, Conn.  
Hissong, C., Dean, Coll. of Educ., Bowling Green State Univ., Bowling Green, Ohio.  
Hixson, J. H., State Education Department, Albany, N. Y.  
Hoban, C. F., Pennsylvania State Library, Harrisburg, Penn.  
Hockett, John A., School of Education, Univ. of California, Berkeley, Calif.  
Hodgkins, George W., 1821 Kalorama Road, Washington, D. C.  
Hoekje, John C., Registrar, Western State Teachers College, Kalamazoo, Mich.  
Hofstetter, George, 600 Cleveland Avenue, Missoula, Mont.  
Hogan, Miss Frances M., 1016 Wood St., Houston, Texas.  
Hogan, Dr. Ralph M., Box 486, Norris, Tenn.  
Holloway, H. V., Dover, Del.  
Holmes, Miss Grace B., Eastern High School, Washington, D. C.  
Holmes, Jay William, 1401 Lexington Avenue, Dayton, Ohio.  
Holt, Marx E., 458 West Sixty-first Street, Englewood Postal Station, Chicago, Ill.  
Holtman, Miss Edith C., Principal, Jefferson School, Oskaloosa, Iowa.  
Holtz, Miss Jennie F., Irving School, 17th Ave. and 28th St., Minneapolis, Minn.  
Homberger, E. H., Woodward, Okla.  
Hood, E. A., Principal, Grant School, 2504 Clifton Park Terrace, St. Louis, Mo.  
Hood, W. D., 117 Holabird Avenue, Winsted, Conn.  
Hook, T. E., Superintendent of Schools, Troy, Ohio.  
Hopkins, Professor L. T., Lincoln School of Teachers College, New York City.  
Hopper, A. M., State Department of Education, Baton Rouge, La.  
Horn, Professor Ernest, State University of Iowa, Iowa City, Iowa.  
Horn, John Lewis, School of Education, Mills College P. O., Calif.  
Horton, Professor Byrne J., 503 W. 121st Street, New York City.  
Hotz, H. G., University of Arkansas, Fayetteville, Ark.  
House, Ralph W., Supervisor of Elementary Education, Jefferson City, Mo.  
Howard, George, University of North Carolina, Chapel Hill, N. C.  
Howarth, Walter E., 1140 Allengrove St., Frankford, Philadelphia, Penn.  
Howland, Miss Helen C., Dept. of Public Instruction, Schenectady, N. Y.  
Hoyman, W. H., Superintendent of Schools, Indianola, Iowa.  
Hoyt, Franklin S., Editor, Houghton Mifflin Co., 2 Park Street, Boston 8, Mass.  
Hubbard, L. H., President, College of Industrial Arts, Denton, Texas.  
Hudelson, Earl, Dean, Coll. of Educ., West Virginia Univ., Morgantown, W. Va.  
Hudson, J. Jones, Western Reserve University, Cleveland, Ohio.  
Hughes, R. O., Asst. Dir. Curriculum Study and Research, Pittsburgh, Penn.  
Hughson, Arthur, Principal, Public School 151, Queens, Woodside, L. I., N. Y.  
Humphrey, Joe R., Superintendent of Schools, Olney, Texas.  
Hunt, Harry A., Superintendent of Schools, Portsmouth, Va.

Hunt, Miss M. Louise, Librarian, Racine Public Library, Racine, Wis.  
Hunter, Dr. George W., Apt. 110, 3045 Leeward Avenue, Los Angeles, Calif.  
Huntington, Albert H., Beaumont High School, St. Louis, Mo.  
Hurd, A. W., 51 Melbourne Ave., S.E., Minneapolis, Minn.  
Hutson, P. W., University of Pittsburgh, Pittsburgh, Penn.  
Hyde, Miss Eva Louise, Collegio Bennett, Rio de Janeiro, Brazil.  
Hydle, Lars L., Ball State Teachers College, Muncie, Ind.

Isanogle, A. M., Western Maryland College, Westminster, Md.

Jackson, Halliday R., 310 W. Lafayette St., West Chester, Penn.  
Jacobs, Professor Ralph L., University of Cincinnati, Cincinnati, Ohio.  
Jacobson, Paul B., Prin., University High School, Univ. of Chicago, Chicago, Ill.  
Jamali, Dr. M. Fadhel el, Director General of Education, Baghdad, Iraq.  
Jansen, William, Ass't Supt. of Schools, 500 Park Avenue, New York City.  
Jeffers, Fred A., Superintendent of Schools, Painesdale, Mich.  
Jemison, Miss Margaret, Emory University, Emory University, Ga.  
Jenner, F. M., Principal, Madison Junior High School, Rochester, N. Y.  
Jensen, Frank A., LaSalle-Peru H.S. and Junior College, LaSalle, Ill.  
Jessen, Carl A., Secretary, Office of Education, Washington, D. C.  
Jessup, Dr. W. A., Carnegie Fdtn. for Advancement of Teaching, New York City.  
Johnson, A. W., Principal, Junior High School, Minot, N. D.  
Johnson, B. Lamar, Stephens College, Columbia, Mo.  
Johnson, H. H., 89 Craighend St., Mt. Washington Station, Pittsburgh, Penn.  
Johnson, H. O., Superintendent of Schools, Kenton, Mich.  
Johnson, J. T., 306 South East Avenue, Oak Park, Ill.  
Johnson, L. C., Principal, Orchard Park Copsolidated School, Orchard Park, N. Y.  
Johnson, Palmer O., Coll. of Education, Univ. of Minnesota, Minneapolis, Minn.  
Johnson, W. H., Principal, Manchester School, Kansas City, Mo.  
Johnston, Edgar G., University High School, Ann Arbor, Mich.  
Johnston, W. B., 3400 Columbia Avenue, Cincinnati, Ohio.  
Jones, Arthur J., University of Pennsylvania, Philadelphia, Penn.  
Jones, Frank O., District Supt., Northwest Junior High School, Hartford, Conn.  
Jones, George Ellis, 73 Harwood Street, Pittsburgh, Penn.  
Jones, Professor Vernon, Clark University, Worcester, Mass.  
Jordan, Dr. Floyd, Northwestern State Teachers College, Alva, Okla.  
Jordan, Dr. R. H., Cornell University, Ithaca, N. Y.  
Joyce, Charles W., Seneca School, 4143 St. Paul Blvd., Rochester, N. Y.  
Judd, C. H., Head, Department of Education, University of Chicago, Chicago, Ill.  
Justice, W. A., 6596 Wooster Pike, Mariemont, Ohio.

Kallen, H. M., 66 West Twelfth Street, New York City.  
Kallen, Miss Miriam, Teachers College of the City of Boston, Boston, Mass.  
Kanter, Miss Marion R., 3 Carmen St., Dorchester, Mass.  
Kaseff, Professor Leoni, Biblioteca Nacional, Rio de Janeiro, Brazil.  
Kasting, Miss Caroline M., 2910 Vine St., Cincinnati, Ohio.  
Kaufmann, Miss Myrtle L., Elem. Supervisor, Public Schools, Logansport, Ind.  
Kayfetz, Dr. Isidore, Brooklyn College, Brooklyn, N. Y.  
Keefauver, L. C., Superintendent of Schools, Gettysburg, Penn.  
Keenan, Vincent A., 59 Bellevue Hill Road, West Roxbury, Mass.  
Keener, E. E., 600 South Madison Avenue, La Grange, Ill.

- Kefauver, Grayson N., Dean, School of Education, Stanford University, Calif.  
Keith, Allen P., 20 Locust Street, New Bedford, Mass.  
Keith, Miss Edna, Elementary Supervisor, Public Schools, Joliet, Ill.  
Kelleher, Miss Josephine M., 3664 Washington Boulevard, St. Louis, Mo.  
Kelleher, Miss Mary E., 4 Maplewood Avenue, Holbrook, Mass.  
Kelley, Professor Truman L., Harvard University, Cambridge, Mass.  
Kelley, Victor H., Director, Training School, State Teachers Coll., Flagstaff, Ariz.  
Kelly, Dr. Fred J., Office of Education, Washington, D. C.  
Kelly, Gilbert W., 623 S. Wabash Avenue, Chicago, Ill.  
Kelsey, Mrs. Minnie Carson, 1096 Hillside Avenue, Stratford, Conn.  
Kelson, Everett S., Wm. Penn Charter School, Germantown, Philadelphia, Penn.  
Kemp, W. W., Dean, School of Educ., University of California, Berkeley, Calif.  
Kenefick, Miss Jane G., Principal, Riddick School, St. Louis, Mo.  
Kent, Raymond A., University of Louisville, Louisville, Ky.  
Kerns, Morey V., Wolf School, 81st St. and Lyons Ave., Philadelphia, Penn.  
Kerr, Miss Mary C., 2130 Bolton St., Baltimore, Md.  
Kerr, W. H., Claremont Colleges, Claremont, Calif.  
Kerstetter, Newton, California, Penn.  
Keys, Noel, Haviland Hall, University of California, Berkeley, Calif.  
Kibbe, Miss Delia E., Department of Public Instruction, Madison, Wis.  
Kiefer, Miss Mildred S., Arizona State Teachers College, Flagstaff, Ariz.  
Kiely, Miss Margaret, Principal, Bridgeport Normal School, Bridgeport, Conn.  
Kilpatrick, Professor W. H., Teachers College, Columbia Univ., New York City.  
Kimmel, W. G., John C. Winston Co., Philadelphia, Penn.  
King, Miss Margaret M., 842 Laurel Avenue, St. Paul, Minn.  
Kirby, Professor Thonias J., State University of Iowa, Iowa City, Iowa.  
Kirkland, Miss Amelia, Box 363, Ashland, Ohio.  
Knapp, Harold R., Box 514, Sea Cliff, N. Y.  
Knight, Professor F. B., State University of Iowa, Iowa City, Iowa.  
Knight, Professor James, University of Texas, Austin, Texas.  
Knight, Miss Laura Troy 716 Mt. Hope Rd., Price Hill, Cincinnati, Ohio.  
Knoelk, William C., Assistant Superintendent of Schools, Milwaukee, Wis.  
Knowlton, P. A., Editor, The Macmillan Co., 60 Fifth Avenue, New York City.  
Knox, William F., Superintendent of Schools, Jefferson City, Mo.  
Knudson, Charles W., George Peabody College for Teachers, Nashville, Tenn.  
Knudson, Miss Charlotte M., State Teachers College, St. Cloud, Minn.  
Koch, Professor H. C., University of Michigan, Ann Arbor, Mich.  
Koch, Dr. Helen L., 1374 East Fifty-seventh Street, Apt. 2, Chicago, Ill.  
Kohl, Rev. Walter J., 400 North Plymouth Avenue, Rochester, N. Y.  
Kohs, Samuel C., 71 West Forty-seventh Street, New York City.  
Koontz, Norman C., Superintendent of Schools, Indiana, Penn.  
Koos, Frank H., R. D. 1, State College, Penn.  
Koos, Professor Leonard V., University of Chicago, Chicago, Ill.  
Kottnauer, Miss Annette, Principal, Vieau School, Milwaukee, Wis.  
Krause, Arthur, Superintendent of Schools, Grand Rapids, Mich.  
Kretzmann, Professor P. E., Concordia Seminary, 801 De Mun Ave., St. Louis, Mo.  
Krishnayya, Dr. Stephen G., Vice-Prin., Teachers College, Kolhapur, India.  
Kuehn, Miss Vita E., 2708 Clark Avenue, Cleveland, Ohio.  
Kyte, Professor George C., University of California, Berkeley, Calif.  
  
Lackey, Guy A., Oklahoma Agricultural and Mechanical College, Stillwater, Okla.  
Laidlaw, John, 2001 Calumet Avenue, Chicago, Ill.

- Lamkin, Uel W., Pres., Northwest Missouri State Teachers Coll., Maryville, Mo.
- Lampert, H. B., Director of Instruction, Highland Park, Mich.
- Lancaster, Thomas J., 209 N. Fell St., Normal, Ill.
- Lane, Robert H., Ass't. Supt. of Schools, Board of Education, Los Angeles, Calif.
- Lantrip, Miss Dora B., 4525 McKinney Avenue, Houston, Texas.
- Lapham, P. C., Superintendent of Schools, Charles City, Iowa.
- LaPoe, James L., Rutgers University, New Brunswick, N. J.
- Larson, J. A., 223 Crystal, Little Rock, Ark.
- Latham, O. Ray, President, Iowa State Teachers College, Cedar Falls, Iowa.
- Laughlin, Butler, Principal, Lindblom High School, Chicago, Ill.
- Layton, Dr. Warren K., Director Guidance and Placement, Detroit, Mich.
- Leal, Miss Mary A., So. Phila. High School for Girls, Philadelphia, Penn.
- Leamer, Emery W., Director of Training, State Teachers College, La Crosse, Wis.
- Leary, Miss Mamie T., Supervisor of Elementary Grades, Chicopee, Mass.
- Leavell, Professor Ullin W., George Peabody Coll. for Teachers, Nashville, Tenn.
- Leavitt, Leslie W., American University of Beirut, Beirut, Syria.
- Lebecis, Miss Clara D., 716 Court House, St. Paul, Minn.
- Lee, C. E., Y.M.C.A., Cincinnati, Ohio.
- Lee, Miss Frances, The Lee School, 107 Marlborough Street, Boston, Mass.
- Lee, Harold F., College of Education, Wilberforce University, Wilberforce, Ohio.
- Lehman, C. O., State Normal School, Geneseo, N. Y.
- Lehman, Harvey C., Ohio University, Athens, Ohio.
- Levy, Miss Carrie B., Dir. of Special Classes, School Board Office, Milwaukee, Wis.
- Lewis, Fred D., Rainsey Junior High School, Minneapolis, Minn.
- Lewis, Miss Nellie K., 5252 Walsh Street, St. Louis, Mo.
- Liggins, Miss J., Teachers' College, University Grounds, Sydney, Australia.
- Ligon, Professor M. E., 658 South Lime, Lexington, Ky.
- Lincoln, Professor Edward A., Thompson Street, Halifax, Mass.
- Lindley, E. H., Chancellor, University of Kansas, Lawrence, Kansas.
- Lindsay, Dr. J. Armour, Hotel Illinois, Bloomington, Ill.
- Lippitt, W. O., Westwood, N. J.
- Livingood, W. W., Vice-President, American Book Co., New York City.
- Liveright, Miss Ada F., Librarian, Pedagogical Library, Philadelphia, Penn.
- Livingood, F. G., Dept. of Education, Washington College, Chestertown, Md.
- Livingston, Ralph, 268 Clinton St., Columbus, Ohio.
- Lobsenz, Miss Lillian, 15 West Eighty-first Street, New York City.
- Lockwood, Miss Jessie M., Principal, John Muir School, Seattle, Wash.
- Loewenstein, Miss Fannie H., Southern Junior High School, Louisville, Ky.
- Logue, Miss Sarah M., 16 Common St., Charlestown, Mass.
- Longshore, W. T., 520 West Fortieth Street, Kansas City, Mo.
- Longstreet, R. J., Peninsula Station, Daytona Beach, Fla.
- Loomis, Arthur K., 14501 Drexmore Road, Shaker Heights, Cleveland, Ohio.
- Loper, John D., Superintendent of Schools, Phoenix, Ariz.
- Lord, F. E., Michigan State Normal College, Ypsilanti, Michigan.
- Lorge, Irving, Box 466, 525 West One Hundred Twentieth Street, New York City.
- Low, Miss Lucy E., 29 Dunreath St., Roxbury, Mass.
- Lowry, Charles D., 628 Foster St., Evanston, Ill.
- Lucky, Dr. Bertha M., Board of Education, Cleveland, Ohio.
- Lull, H. G., Kansas State Teachers College, Emporia, Kan.
- Lutes, O. S., University of Maine, Orono, Me.
- Lynch, Miss Mary Elizabeth, 23 Windsor Street, Mattapan, Mass.
- Lyons, Ward I., Jefferson Intermediate School, Detroit, Mich.

- MacKay, James L., 573 South Clay Avenue, Kirkwood, Mo.
- MacLatchy, Miss Josephine, Ohio State University, Columbus, Ohio.
- McBroom, Miss Maude, Superv., Elem. Sch., State Univ. of Iowa, Iowa City, Iowa.
- McCallister, James M., Herzl City Junior College, Chicago, Ill.
- McCarthy, J. C., 789 Orange Street, New Haven, Conn.
- McCarty, Professor Stella A., Dept. of Educ., Goucher College, Baltimore, Md.
- McCluer, V. C., Superintendent of Schools, Ferguson, Mo.
- McClusky, Howard Y., University of Michigan, Ann Arbor, Mich.
- McConnell, Ralph Caskey, Texas Avenue School, Atlantic City, N. J.
- McCormick, J. Scott, Bureau of Education, Manila, Philippine Islands.
- McDonald, Moss, Versailles, Mo.
- McDonald, Mrs. V. R., 2607 Oakland Avenue, Nashville, Tenn.
- McEwen, Noble R., Dept. of Education, Salem College, Winston-Salem, N. C.
- McGucken, William J., St. Louis University, St. Louis, Mo.
- McGuire, A. E., Concord State Teachers College, Athens, W. Va.
- McHale, Dr. Kathryn, Director, Amer. Assoc. of Univ. Women, Washington, D. C.
- McIsaac, Professor John S., Geneva College, Beaver Falls, Penn.
- McKee, W. J., University of North Carolina, Chapel Hill, N. C.
- McKinney, James, American School, Drexel Ave. and 58th St., Chicago, Ill.
- McLaughlin, Dr. Katherine L., Univ. of Calif. at Los Angeles, Los Angeles, Calif.
- McMullin, Walter G., Dist. Supt., Twelfth and Wharton Sts., Philadelphia, Penn.
- McNellis, Miss Esther L., 177 Harvard St., Dorchester Centre, Mass.
- Mack, C. L., Dear, Marion College, Marion, Ind.
- Madden, Richard, State Teachers College, Indiana, Penn.
- Maddox, Clifford R., 15818 Marshfield Avenue, Harvey, Ill.
- Magill, Professor Walter H., University of Pennsylvania, Philadelphia, Penn.
- Mahoney, Professor John J., Boston University, Boston, Mass.
- Main, J. W., Shaker Heights School District, Cleveland, Ohio.
- Malott, James I., State Teachers College, River Falls, Wis.
- Mann, Carleton H., University of Southern California, Los Angeles, Calif.
- Mann, Paul B., Evander Childs High School, Bronx, N. Y.
- Manry, James C., Allahabad Christian College, Allahabad, India.
- Manuel, Professor H. T., University of Texas, Austin, Texas.
- Markowitz, Miss Martha B., Principa! R. B. Hayes School, Cleveland, Ohio.
- Marks, Miss Hannah, Principal, Townsend School, Milwaukee, Wis.
- Marks, Professor Sallie B., University of North Carolina, Chapel Hill, N. C.
- Martin, A. E., Principal, The McCoy School, 1524 White Ave., Kansas City, Mo.
- Martinson, Miss Esther C., State Teachers College, Valley City, N. D.
- Mary Bartholomew, Sister, Sisters of St. Francis of Assissi, St. Francis, Wis.
- Mary Clare, Sister, Our Lady of the Elms, 1230 W. Market Street, Akron, Ohio.
- Mary Irmina, Sister, Villa Madonna College, Covington, Ky.
- Mary Josephine, Sister, Rosary College, River Forest, Ill.
- Mary Justinia, Sister, Notre Dame Convent, N. Milwaukee St., Milwaukee, Wis.
- Mary Mildred, Sister, Our Lady of Angels, Brookland, D. C.
- Mary Rose, Sister, St. Rose Convent, La Crosse, Wis.
- Mary Salome, Sister, 6832 Convent Boulevard, Sylvania, Ohio.
- Masson, J. S., Assistant Superintendent of Schools, Lorain, Ohio.
- Masters, Harry T., Dean, Coll. of Education, Drake University, Des Moines, Iowa.
- Maxfield, Francis N., Ohio State University, Columbus, Ohio.
- Maxwell, C. R., Dean, College of Educ., University of Wyoming, Laramie, Wyo.
- Mayberry, Lawrence W., Wichita, Kan.

- Maynard, M. M., Dept. of Education, Monmouth College, Monmouth, Ill.  
Mead, Professor Arthur R., University of Florida, Gainesville, Fla.  
Mead, Professor Cyrus D., University of California, Berkeley, Calif.  
Meek, Dr. Lois H., Child Dev. Inst., Columbia University, New York City.  
Melby, Ernest O., School of Education, Northwestern University, Evanston, Ill.  
Melchior, Professor William T., Syracuse University, Syracuse, N. Y.  
Mendenhall, Edgar, Kansas State Teachers College, Pittsburg, Kan.  
Mendenhall, James E., Lincoln School of Teachers College, New York City.  
Mensing, Rev. Cyprian, St. Bonaventure's College, St. Bonaventure, N. Y.  
Meredith, Professor A. B., New York University, New York City.  
Merriman, Miss Pearl, State Normal School, Bellingham, Wash.  
Merritt, Mrs. Lillian H., Elementary Supervisor, Rome, N. Y.  
Merry, Mrs. Frieda Kiefer, Morris Harvey College, Charleston, W. Va.  
Metcalfe, Mrs. Zaida Miner, 126 Justin Avenue, Staten Island, New York City.  
Meyer, Miss Minnie C., 38 Dwight Street, Jersey City, N. J.  
Middlebrook, Miss Pearl H., Silver Burdett Co., 221 East 20th St., Chicago, Ill.  
Middleton, Herbert R., Ocean Bluff P. O., Marshfield, Mass.  
Miles, Dudley H., 299 Riverside Drive, New York City.  
Miller, Miss Anna, Principal, Garfield School, Danville, Ill.  
Miller, Charles W., Principal, West Street School, Newburgh, N. Y.  
Miller, Miss Eleanor O., Chairman, Dept. of Educ., Ill. College, Jacksonville, Ill.  
Miller, George J., State Teachers College, Mankato, Minn.  
Miller, Professor James C., University of Pennsylvania, Philadelphia, Penn.  
Miller, P. H., Superintendent of Schools, Plano, Ill.  
Miller, Paul A., Superintendent of Schools, Cando, N. D.  
Miller, Miss R. Beatrice, Overbrook High School, Philadelphia, Penn.  
Miller, Professor W. S., University of Minnesota, Minneapolis, Minn.  
Mills, Professor Henry C., University of Rochester, Rochester, N. Y.  
Misner, Paul J., Superintendent of Schools, Glencoe, Ill.  
Mitchell, Claude, Superintendent of Schools, West Newton, Penn.  
Mitchell, Miss Eva C., Hampton Institute, Hampton, Va.  
Mitchell, J. C., Principal, Lakewood High School, Lakewood, Ohio.  
Moehlman, Professor A. B., School of Educ., Univ. of Michigan, Ann Arbor, Mich.  
Monroe, Professor Walter S., University of Illinois, Urbana, Ill.  
Moody, George F., Training School, Salem, Mass.  
Moore, Clyde B., Stone Hall, Cornell University, Ithaca, N. Y.  
Moran, H. A., Principal, Main School, Box 333, Mishawaka, Ind.  
Morris, Charles A., Toms River, N. J.  
Morris, Professor J. V. L., Northwestern State Teachers College, Alva, Okla.  
Morrison, Miss Fanny, 169 Mt. Vernon Street, Dover, N. H.  
Morrison, Professor H. C., University of Chicago, Chicago, Ill.  
Morrison, Dr. J. Cayce, State Education Department, Albany, N. Y.  
Morse, Miss Lucia B., The Avery Coonley School, Downer's Grove, Ill.  
Mort, Professor Paul, Teachers College, Columbia University, New York City.  
Morton, R. L., Ohio University, Athens, Ohio.  
Mossman, Professor Lois C., Teachers College, Columbia Univ., New York City.  
Moulton, O. J., Supervising Principal, Township of Neptune, Ocean Grove, N. J.  
Mueller, Professor A. D., University of Tennessee, Knoxville, Tenn.  
Muerman, J. C., 113 North Duck Street, Stillwater, Okla.  
Muesse, Miss Katherine, 1248 N. Broadway, Baltimore, Md.  
Mulder, Fred J., Spring Lake, Mich.

- Muldoon, Hugh C., Dean, School of Pharmacy, Duquesne Univ., Pittsburgh, Penn.  
Murphy, Miss Eleanor J., 95 Alban Street, Dorchester, Mass.  
Murphy, Miss Mary E., Dir., Elizabeth McCormick Mem. Fund, Chicago, Ill.  
Murray, Milo C., Superintendent of Schools, Michigan City, Ind.  
Muse, Miss Jessie, Principal, Girls' High School, Atlanta, Ga.  
Myers, Miss Anna G., 217 Library Bldg., Kansas City, Mo.  
Myers, Dr. Garry C., Western Reserve University, Cleveland, Ohio.
- Nagle, J. Stewart, 2732 Calvert St., Baltimore, Md.  
Neal, Miss Elma A., Director Elementary Education, San Antonio, Texas.  
Neal, Miss Nellie N., 1517 Glendon Avenue, West Los Angeles, Calif.  
Neighbours, Owen J., Superintendent of Schools, Wabash, Ind.  
Nelson, M. J., Iowa State Teachers College, Cedar Falls, Iowa.  
Nelson, Dean Milton G., New York State College for Teachers, Albany, N. Y.  
Nelson, N. P., Dir. Secondary Educ., State Teachers College, Oshkosh, Wis.  
Netherland, Mrs. Rosa Stokes, 613 Third Street, N.E., Washington, D. C.  
Neuner, Dr. Elsie Flint, Dept. of Education, New Rochelle, N. Y.  
Newlean, Miss Jeannette, 914 S. Thirty-sixth Street, Omaha, Neb.  
Newlon, Jesse H., Lincoln School of Teachers College, New York City.  
Nicholls, Miss Theodore M., Perkins Institution for the Blind, Watertown, Mass.  
Nicholson, Miss Nell Grant, 6410 San Bonita Avenue, St. Louis, Mo.  
Nietz, Professor John A., University of Pittsburgh, Pittsburgh, Penn.  
Nifenecker, Eugene A., Board of Education, 500 Park Avenue, New York City.  
Noble, Stuart G., Dept. of Education, Tulane University, New Orleans, La.  
Noll, Professor Victor, Rhode Island State College, Kingston, R. I.  
Norem, Grant M., State Teachers College, Minot, N. D.  
Norris, F. H., Assistant Superintendent of Schools, Richmond, Va.  
North, Ward T., Superintendent of Schools, Corydon, Iowa.  
Norton, Professor John K., Teachers College, Columbia Univ., New York City.  
Noyes, E. C., Ass't Superintendent, Allegheny County Schools, Pittsburgh, Penn.  
Nurnberger, T. S., Superintendent of Schools, St. Louis, Mich.  
Nuttall, James A., Supt., Emery County School District, Huntington, Utah.  
Nyoe, Maung Tun, Education Officer, Corporation of Rangoon, Rangoon, India.
- Oberholtzer, E. E., Superintendent of Schools, Houston, Texas.  
O'Connell, Miss Julia A., 31 Savin Hill Street, Canton, Mass.  
Odell, Dr. C. W., Bur. of Educational Research, University of Illinois, Urbana, Ill.  
Ogle, Miss Rachel, Franklin College, Franklin, Ind.  
O'Hearn, Miss Mary, Thomas J. Kenny School, Dorchester, Mass.  
Ojemann, R. H., Iowa Child Welfare Research Station, Iowa City, Iowa  
O'Keefe, Timothy, St. Thomas College, St. Paul, Minn.  
Olander, Professor H. T., Univ. of Pittsburgh, Johnstown Center, Johnstown, Penn.  
Olson, Professor Willard C., School of Educ., Univ. of Michigan, Ann Arbor, Mich.  
O'Neil, Joseph A. F., Warren School, Summer Street, Charlestown, Mass.  
O'Neill, Sister Mary Berenice, Fontbonne College, St. Louis, Mo.  
Oppenheimer, J. J., University of Louisville, Louisville, Ky.  
*Opstad, Iver A., 517 Grant Street, Iowa City, Iowa.*  
Orr, Miss M. Louise, Panhandle Public School, Panhandle, Texas.  
Osborn, Professor John K., Hillsdale College, Hillsdale, Mich.  
Osburn, Dr. W. J., State Teachers College, Buffalo, N. Y.  
O'Sullivan, Joseph F., Oliver Wendell Holmes School, Dorchester Centre, Mass.

- Otis, Dr. A. S., World Book Co., 313 Park Hill Avenue, Yonkers, N. Y.  
Otterman, Charles, 3301 Observatory Avenue, Cincinnati, Ohio.  
Overman, James R., Head, Dept. of Math., State University, Bowling Green, Ohio.  
Overn, Professor A. V., University of North Dakota, Grand Forks, N. D.  
Overstreet, G. T., 811 S. Francis Street, Terrell, Texas.  
Owen, Miss Helen Mildred, Editor, F. A. Owen Publishing Co., Dansville, N. Y.  
Owen, Miss Mary E., F. A. Owen Publishing Co., Dansville, N. Y.
- Packer, P. C., Dean, College of Education, University of Iowa, Iowa City, Iowa.  
Palmer, Professor E. Laurence, Cornell University, Ithaca, N. Y.  
Palmer, Miss Grace, Librarian, State Teachers College, Springfield, Mo.  
Palmer, Professor Paul L., University of Chattanooga, Chattanooga, Tenn.  
Panlasigui, Isidoro, University of the Philippines, Manila, P. I.  
Pape, Miss Nina A., The Pape School, Savannah, Ga.  
Pariseau, Miss Eugenie B., Daniel Bagley School, Seattle, Wash.  
Park, Dr. M. G., Head, Dept. of Education, State Normal School, Cortland, N. Y.  
Parkins, Professor A. E., George Peabody College for Teachers, Nashville, Tenn.  
Parsons, Professor Rhey B., Florida State College for Women, Tallahassee, Fla.  
Partch, C. E., Acting Dean, Sch. of Educ., Rutgers Univ., New Brunswick, N. J.  
Patrick, Miss Mary L., 6030 Kimbark Avenue, Chicago, Ill.  
Patt, Herman G., Supervising Principal, Clarke-Coddington Dist., Newport, R. I.  
Pattee, Howard H., Director of Admissions, Pomona College, Claremont, Calif.  
Patterson, Dean Herbert, Oklahoma Agri. and Mech. Coll., Stillwater, Okla. •  
Pauly, Dr. Frank R., Director of Research, Board of Education, Tulsa, Okla.  
Payne, Professor E. George, New York Univ., Washington Sq., E., New York City.  
Peck, Leigh, University Station, Austin, Texas.  
Peckham, Curtis, 15 Beacon Street, Boston/Mass.  
Peik, W. E., College of Education, University of Minnesota, Minneapolis, Minn.  
Pendleton, Charles S., George Peabody College for Teachers, Nashville, Tenn.  
Penfold, Arthur, 332 Beard Avenue, Buffalo, N. Y.  
Perry, Professor Winona M., University of Nebraska, Lincoln, Neb.  
Peters, C. W., Ass't Superintendent, Allegheny County Schools, Pittsburgh, Penn.  
Peters, Charles C., Director of Educational Research, State College, Penn.  
Peters, Miss Edith, 8419 Evergreen Drive, Parma, Ohio.  
Petersen, Miss Anna J., 10 Snydam Street, New Brunswick, N. J.  
Petersen, Mrs. Edith Barney, Principal, Motley School, Minneapolis, Minn.  
Petersen, Elmer T., College of Educ., State University of Iowa, Iowa City, Iowa.  
Philhower, Charles A., Supervising Principal, Westfield, N. J.  
Piedalue, Miss Mary R., Edgewood School, Scarsdale, N. Y.  
Pierce, Professor Mary D., Farmville, Va.  
Pintner, Professor Rudolf, Teachers College, Columbia Univ., New York City.  
Pitman, J. A., President, Salem Normal School, Salem, Mass.  
Pohlman, E. J., Rand McNally Co., 536 South Clark Street, Chicago, Ill.  
Porcher, Miss Maria R., George Bancroft School, Minneapolis, Minn.  
Porter, David C., State Teachers College, Slippery Rock, Penn.  
Potter, Mrs. Marie F., San Luis School, Inc., Colorado Springs, Colo.  
Poithoff, Professor Edward F., College of Education, Univ. of Illinois, Urbana, Ill.  
Power, Thomas F., 8 Hillcroft Avenue, Worcester, Mass.  
Powers, J. Orin, George Washington University, Washington, D. C.  
Powers, Dr. Nellie E., Frances E. Willard School, Boston, Mass.  
Powers, Professor S. R., Teachers College, Columbia University, New York City.

- Pratt, O. C., Administration Building, Spokane, Wash.  
Pratt, Miss Velma D., 2303 E. Washington Avenue, Madison, Wis.  
Preble, S. E., Presque Isle, Me.  
Preot, Mrs. Nina, Act'g Headmistress, Louis S. McGehee School, New Orleans, La.  
Price, Miss Helen, Indiana State Teachers College, Terre Haute, Ind.  
Proctor, Professor A. M., Duke University, Durham, N. C.  
Proctor, Professor William M., Stanford University, Calif.  
Puckett, Roswell C., Prin., Bloom Township High School, Chicago Heights, Ill.  
  
Rafter, J. L., Pennsylvania State Library, Harrisburg, Penn.  
Rall, E. E., President, North Central College, Naperville, Ill.  
Ralston, Miss Alene, Philadelphia Normal School, Philadelphia, Penn.  
Ramsperger, H. G., 400 Allaire Avenue, Leonia, N. J.  
Rankin, P. T., Board of Education, Detroit, Mich.  
Rasche, William F., 3018 N. Hackett Avenue, Milwaukee, Wis.  
Rawdon, Howard L., Superintendent of Schools, Oberlin, Ohio.  
Ray, Miss Ethel, Western Illinois State Teachers College, Macomb, Ill.  
Raymond, Professor Ruth, University of Minnesota, Minneapolis, Minn.  
Reavis, Professor W. C., University of Chicago, Chicago, Ill.  
Rector, Miss Lizzie E., 37 Madison Avenue, New York City.  
Reed, Miss Mary D., Indiana State Teachers College, Terre Haute, Ind.  
Reed, Miss Myrtle, Principal, Monroe School, Minneapolis, Minn.  
Reeder, Professor Edwin H., University of Vermont, Burlington, Vt.  
Reeder, Miss Nancy, Western Kentucky State Teachers Coll., Bowling Green, Ky.  
Reeve, William D., 445 Riverside Drive, New York City.  
Reeves, J. F., Superintendent of Schools, Fort Stockton, Texas.  
Regier, Professor A. J., Bethel College, Newton, Kansas.  
Reid, R. L., Superintendent of Schools, Keokuk, Iowa.  
Reinhardt, Miss Emma, Eastern Illinois State Teachers College, Charleston, Ill.  
Remmiers, Herman, Purdue University, Lafayette, Ind.  
Remy, B. D., 123 Hopkins Pl., Longmeadow, Mass.  
Repp, Austin C., 1933 East Hawthorne, Tucson, Ariz.  
Retan, George A., Training School Dept., State Normal School, Mansfield, Penn.  
Reynolds, Fordyce T., Superintendent of Schools, Gardner, Mass.  
Reynolds, O. E., Head, Dept. of Educ., Lebanon Valley College, Annville, Penn.  
Rhodes, E. N., Dir. Teacher Training, State Teachers College, Bloomsburg, Penn.  
Ricciuti, Joseph, 1304 South Eighteenth Street, Philadelphia, Penn.  
Rice, F. A., Ginn and Co., 45 Second Street, San Francisco, Calif.  
Richard, Brother, Dean, St. Mary's College, Winona, Minn.  
Richards, H. L., Superintendent of Schools, Blue Island, Ill.  
Richardson, Dio, Principal, Horace Mann School, Seattle, Wash.  
Richardson, W. J., Dean, College of Edu ., Butler University, Indianapolis, Ind.  
Richey, Herman G., University of Chicago, Chicago, Ill.  
Ricketts, Mrs. Ella S., Acting Principal, Belmar School, Belmar, N. J.  
Ridgley, Professor Douglas C., Clark University, Worcester, Mass.  
Riefling, Miss B. Jeannette, 3907 Connecticut Avenue, St. Louis, Mo.  
Riggs, F. B., Headmaster, Indian Mountain School, Lakeville, Conn.  
Riley, T. M., Board of Education, Los Angeles, Calif.  
Ringdahl, N. R., 3220 Tenth Avenue, S., Minneapolis, Minn.  
Risley, James H., Superintendent of School District No. 1, Pueblo, Colo.  
Ritter, Elmer L., Iowa State Teachers College, Cedar Falls, Iowa.

- Robbins, Professor Charles L., State University of Iowa, Iowa City, Iowa.  
Roberts, Carl H., Carpenter Street, Athens, Ohio.  
Roberts, Edward D., Superintendent of Schools, Cincinnati, Ohio.  
Robertson, C. L., Superintendent of Schools, Jamestown, N. D.  
Robinson, Edgar T., 980 Cherry Street, Phoenixville, Penn.  
Robinson, R. W., Superintendent of Schools, Du Bois, Penn.  
Robinson, Ross N., Superintendent of Schools, Kingsport, Tenn.  
Robinson, William McK., Western State Teachers College, Kalamazoo, Mich.  
Robinson, Miss Winifred J., Dean, Women's Coll., Univ. of Delaware, Newark, Del.  
Robison, Miss Alice E., 103 Hazlewood Avenue, Detroit, Mich.  
Robison, Professor C. H., University of California, Los Angeles, Calif.  
Rock, Robert T., Jr., Fordham University, New York City.  
Roemer, Professor Joseph, George Peabody College for Teachers, Nashville, Tenn.  
Rogers, Lester B., Dean, School of Educ., Univ. of So. Calif., Los Angeles, Calif.  
Rogers, V. M., Superintendent of Schools, Boulder, Colo.  
Root, Charles C., State Teachers College, Buffalo, N. Y.  
Rosier, Joseph, President, Normal School, Fairmont, W. Va.  
Ross, C. C., University of Kentucky, Lexington, Ky.  
Ross, Carmon, President, State Teachers College, Edinboro, Penn.  
Roth, Miss Alice, 316 W. Wooster St., Bowling Green, Ohio.  
Rowland, Sydney V., Superintendent of Radnor Public Schools, Wayne, Penn.  
Rucker, Thomas J., Principal, Rock Spring School, St. Louis, Mo.  
Ruediger, Dr. W. C., George Washington University, Washington, D. C.  
Rufi, Professor John, School of Education, University of Missouri, Columbia, Mo.  
Rugg, Dr. Earle U., Colorado State College of Education, Greeley, Colo.  
Rugg, Dr. Harold O., Teachers College, Columbia University, New York City.
- Sailer, T. H. P., 219 Walnut Street, Englewood, N. J.  
Salser, Alden, Principal, Central Intermediate School, Wichita, Kan.  
Samuelson, Miss Agnes, Superintendent of Public Instruction, Des Moines, Iowa.  
Sanders, Miss Mattie, Normal Station, Conway, Ark.  
Sanger, William T., President, Medical College of Virginia, Richmond, Va.  
Sangree, John B., State Teacher Training School, Glassboro, N. J.  
Saunders, Joseph H., 5906 Huntington Avenue, Newport News, Va.  
Saunders, Paul A., 231 Albion Street, Wakefield, Mass.  
Saurman, Mrs. Bertha M., 110 E. Palisade Avenue, Englewood, N. J.  
Savoy, A. Kiger, Assistant Superintendent of Schools, Washington, D. C.  
Scarf, Professor Robert C., Ball State Teachers College, Muncie, Ind.  
Scates, Douglas E., 216 East Ninth Street, Cincinnati, Ohio.  
Schlagle, F. L., Superintendent of Schools, Kansas City, Kan.  
Schmidt, Professor G. A., Colorado Agricultural College, Fort Collins, Colo.  
Schmieding, Alfred, Concordia Teachers College, River Forest, Ill.  
Schmitt, Irvin H., Supt., Independent School District, Davenport, Iowa.  
Schmitz, Professor Sylvester, St. Benedict's College, Atchison, Kansas.  
Schneucker, Miss Elizabeth S., Prin., Horace Mann School, Schenectady, N. Y.  
Schoolcraft, Dr. Arthur A., West Virginia Wesleyan College, Buckhannon, W. Va.  
Schreiber, Herman, 275 Linden Boulevard, Brooklyn, N. Y.  
Schultz, Frederick, School 24, 1082 Fillmore Avenue, Buffalo, N. Y.  
Schutte, T. H., Huntingdon College, Montgomery, Ala.  
Scorer, Miss Sadie Mae, Box 404, Homestead, Penn.  
Scott, F. A., 72 Marlboro Street, Belmont, Mass.

- Scott, Willis H., 623 S. Wabash Avenue, Chicago, Ill.  
Scott, Zenos E., President, State Teachers College, Bridgewater, Mass.  
Seamans, Ray E., County Vocational Supervisor, Greensburg, Penn.  
Sears, Professor J. B., Stanford University, Calif.  
Seavey, R. A., Benj. H. Sanborn and Co., 131 Clarendon St., Boston, Mass.  
Seegers, J. C., Dean of Men, Temple University, Philadelphia, Penn.  
Senour, Alfred C., 4133 Ivy Street, East Chicago, Ind.  
Sexton, Wray E., 23 Hoffman St., Maplewood, N. J.  
Seyfert, Warren C., Harvard University, Cambridge, Mass.  
Shales, J. M., Ball State Teachers College, Muncie, Ind.  
Shankland, Sherwood D., 1201 Sixteenth Street, N.W., Washington, D. C.  
Sharlip, Lou N., Principal, William S. Stokley School, Philadelphia, Penn.  
Shelters, Ronald R., Superintendent of Schools, Watervliet, Mich.  
Shelton, F. M., Superintendent of Schools, Springfield, Ohio.  
Sherrod, Charles C., Pres., East Tennessee State Teachers Coll., Johnson City, Tenn.  
Shetlock, William, Coplay, Penn.  
Shinc, Joseph B., 9350 Throop Street, Chicago, Ill.  
Shoener, Miss Elizabeth S., West Abbotsford Avenue, Germantown, Penn.  
Shotwell, Fred C., 1 School Plaza, Franklin, N. J.  
Shove, Miss Helen B., Principal, Minnehaha School, Minneapolis, Minn.  
Shryrock, Miss Clara M., Asst Supt., Cambria Co. Public Schools, Wilmore, Penn.  
Shuck, Albert C., County Superintendent of Schools, Salem, N. J.  
Sias, Professor A. B., Ohio University, Athens, Ohio.  
Sickles, F. J., Superintendent of Schools, New Brunswick, N. J.  
Siddalingaiya, Professor M., University of Mysore, Mysore, South India.  
Siepert, Albert F., Dean, Dept. of Educ., Bradley Institute, Peoria, Ill.  
Sieving, E. C., 9031 Houston Avenue, Chicago, Ill.  
Sifert, E. R., Principal, Central High School, Oklahoma City, Okla.  
Simpkins, R. R., Dir. of Training, Western Ill. State Teachers Coll., Macomb, Ill.  
Simpson, Miss Genevieve, Principal, Moore School, Denver, Colo.  
Simpson, T. C., Acting Dea., Port Huron Junior College, Port Huron, Mich.  
Singleton, Gordon G., Dean, Dept. of Education, Mercer University, Macon, Ga.  
Sininger, Harlan, New Mexico Normal University, Las Vegas, N. M.  
Skinner, Miss Kate E., Ginn and Company, 2301 Prairie Avenue, Chicago, Ill.  
Sloan, Paul W., Eastern Illinois State Teachers College, Charleston, Ill.  
Smart, Frank L., Superintendent of Schools, Davenport, Iowa.  
Smith, C. A., 7220 Lindell Avenue, St. Louis, Mo.  
Smith, Calvin S., 3212 South State Street, Salt Lake City, Utah.  
Smith, Professor Dora V., University of Minnesota, Minneapolis, Minn.  
Smith, Eugene R., Beaver County Day School, Chestnut Hill, Mass.  
Smith, H. L., Dean, School of Educ., Indiana University, Bloomington, Ind.  
Smith, Harry P., Teachers College, Syracuse University, Syracuse, N. Y.  
Smith, Miss Hattie J., 463 Washington Avenue, West Haven, Conn.  
Smith, J. W., Principal, East High School, Youngstown, Ohio.  
Smith, L. W., American College Bureau, 28 East Jackson Blvd., Chicago, Ill.  
Smith, Miss Madora E., Teachers College, University of Hawaii, Honolulu, T. H.  
Smith, Dr. Nila B., Head, School of Educ., Indiana Univ., Bloomington, Ind.  
Smith, R. A. D., School of Educ., Texas Christian Univ., Fort Worth, Texas.  
Smith, Dr. Stephen E., Sam Houston State Teachers College, Huntsville, Texas.  
Smoot, Miss Lucy J., 4011 Baltimore, Kansas City, Mo.  
Snarr, O. W., Dir. of Training, State Teachers College, Mankato, Minn.

- Snavely, F. B., Principal, Grammar School No. 8, Buffalo, N. Y.  
Snyder, Miss Anna Mary, 7008 Hilltop Road, Upper Darby, Penn.  
Soffel, Miss Catherine, 16 Greenbush St., Pittsburgh, Penn.  
Somers, Wilson E., North Emporia, Virginia.  
Sorensen, R. R., Superintendent of Schools, Tracy, Minn.  
Southall, Dr. Maycie, George Peabody College for Teachers, Nashville, Tenn.  
Spain, Charles L., Deputy Superintendent of Schools, Detroit, Mich.  
Sparling, Dr. Edward J., President, Central Y.M.C.A. College, Chicago, Ill.  
Spaulding, Francis T., 16 Lawrence Hall, Cambridge, Mass.  
Spencer, W. L., State Department of Education, Montgomery, Ala.  
Sprague, H. A., Pres., New Jersey State Teachers College, Montclair, N. J.  
Sprenkle, William H., 112 Birmingham Avenue, Carrick, Pittsburgh, Penn.  
Springer, Miss Florence E., Counsellor, City Schools, Alhambra, Calif.  
Spurr, Miss Ethel M., 511 Kenwood Parkway, Minneapolis, Minn.  
Stanton, Edgar A., 3302 E. Mercer St., Seattle, Wash.  
Stark, William E., North Lovell, Me.  
Steel, H. J., Dir. of Training, State Teachers College, Buffalo, N. Y.  
Steiner, M. A., Supervising Principal, Ingram Schools, Pittsburgh, Penn.  
Stevens, Mrs. Marion Paine, Ethical Culture School, New York City.  
Stewart, Professor Rolland M., Cornell University, Ithaca, N. Y.  
Stickney, R. W., Amherst Central High School, Suyder, N. Y.  
Stoddard, George D., State University of Iowa, Iowa City, Iowa.  
Stoebling, C. H., 424 North Homan Avenue, Chicago, Ill.  
Stoke, Dr. Stuart M., Mount Holyoke College, South Hadley, Mass.  
Stone, C. T., Superintendent of Schools, Long Branch, N. J.  
Stone, Charles R., Superintendent of Schools, Munhall, Penn.  
Stone, Dr. Cliff W., 603 Linden Avenue, Pullman, Wash.  
Stone, Seymour I., Ass't Supt., 426 Jergins Trust Annex, Long Beach, Calif.  
Stone, Professor William H., Ohio State University, Columbus, Ohio.  
Stoutemyer, J. Howard, Onarga, Ill.  
Stratemeyer, Miss Florence, Teachers College, Columbia Univ., New York City.  
Stratton, Mason A., Brighton Avenue School, Atlantic City, N. J.  
Strayer, Professor George D., Teachers College, Columbia Univ., New York City.  
Streitz, Miss Ruth, College of Education, Univ. of Cincinnati, Cincinnati, Ohio.  
Studebaker, J. W., Commission of Education, Washington, D. C.  
Sutherland, Dr. A. H., Box 298, Grand Central Station, New York City.  
Swann, R. L., Green Mountain Junior College, Poultney, Vt.  
Swartz, Dr. David J., 900 Grand Concourse, Bronx, N. Y.  
Swasey, Miss Marion H., 58 Maple St., New Bedford Mass.  
Sweeney, Miss Ellen C., Supervisor, Elementary Grades, New Bedford, Mass.  
Swenson, Miss Anna, State Department of Education, St. Paul, Minn.  
Swetland, W. D., Superintendent of Schools, Kalispell, Mont.  
Sylvest, Murphy J., Prin., Franklinton Elementary School, Franklinton, La.  
  
Tall, Miss Lida Lee, Principal, Maryland State Normal School, Towson, Md.  
Tallman, Dr. R. W., State Dir., Education Programs, WPA, Jewell, Iowa.  
Tapper, Miss Inga B., 348 Forest Drive, Cedar Rapids, Iowa.  
Tarbell, R. W., 5117 West Washington Boulevard, Milwaukee, Wis.  
Taylor, Miss Katharine, Shady Hill School, Cambridge, Mass.  
Taylor, Miss Nar Warren, Louise S. McGehee School, New Orleans, La.  
Taylor, William S., University of Kentucky, Lexington, Ky.

- Teach, Charles E., San Luis Obispo, Calif.  
Terman, Professor Lewis M., Stanford University, Calif.  
Terry, Professor Paul W., School of Educ., Univ. of Alabama, University, Ala.  
Thayer, H. C., 2259 Fox Avenue, Madison, Wis.  
Thayer, Dr. V. T., 33 Central Park West, New York City.  
Thies, Miss Lillian C., Principal, E. Trowbridge Street School, Milwaukee, Wis.  
Thomas, A. D., Superintendent of Schools, Hazelton, Penn.  
Thomas, Oscar D., 6160 Webster Street, Philadelphia, Penn.  
Thompson, Charles H., Acting Dean, Howard University, Washington, D. C.  
Thompson, Cleo O., School of Education, University of Chicago, Chicago, Ill.  
Thompson, Miss Mary A., 1111 McCausland Avenue, St. Louis, Mo.  
Thorndike, Professor Robert L., Teachers Coll., Columbia Univ., New York City.  
Thralls, Professor Zoe A., University of Pittsburgh, Pittsburgh, Penn.  
Threlkeld, A. L., Superintendent of Schools, Denver, Colo.  
Tidwell, R. E., Dir. Extension Division, University of Alabama, University, Ala.  
Tiedeman, Herman R., District Supervisor, Grand Rapids, Minn.  
Tireman, Dr. J. S., University of New Mexico, Albuquerque, N. M.  
Toaz, Robert K., Superintendent of Schools, Huntington, Long Island, N. Y.  
Toops, Dr. Heibert A., Ohio State University, Columbus, Ohio.  
Tostlebe, M. F., Northern Normal and Industrial School, Aberdeen, S. D.  
Trabue, Professor M. R., University of North Carolina, Chapel Hill, N. C.  
Traner, F. W., University of Nevada, Reno, Nev.  
Traphagen, Martin H., Principal, Wilson Junior High School, Mt. Vernon, N. Y.  
Travis, Clyde R., 405 Second Avenue, No. , Jamestown, N. D.  
Travis, Dr. L. E., Psychopathic Hospital, State Univ. of Iowa, Iowa City, Iowa.  
Trescott, B. M., 341 Upland Way, Drexel Hill, Penn.  
Trow, William Clark, 1101 Berkshie Road, Ann Arbor, Mich.  
Troxel, Professor O. L., Colorado State Teachers College, Greeley, Colo.  
Turnbull, Miss Lillian, Principal, Pleasant Valley School, Schenectady, N. Y.  
Turney, Professor A. H., School of Education, Univ. of Kansas, Lawrence, Kan.  
Tuttle, Eugene, College of Education, Providence, R. I.  
Tyler, Ralph W., Bureau of Educ. Research, Ohio State Univ., Columbus, Ohio.  
Tyson, Dr. George R., Ursinus College, Collegeville, Penn.  
  
Uhl, W. L., Dean, School of Education, University of Washington, Seattle, Wash.  
Umstattd J. G., University of Minnesota, Minneapolis, Minn.  
Uphill, Jared L. M., District Superintendent of Schools, Batavia, N. Y.  
  
Vakil, K. S., Principal, Teachers College, Kolhapur, India.  
Van Cleve, Morrison R., Prin., J. D. Robinson Junior High School, Toledo, Ohio.  
Van Dusen, Earl C., Superintendent of Schools, Little Falls, Minn.  
Van Ness, Carl, D. Appleton-Century Co., New York City.  
Van Ormer, A. B., Juniata College, Huntingdon, Penn.  
Van Wagenen, Dr. M. J., University of Minnesota, Minneapolis, Minn.  
Vander Beke, George E., Marquette University, Milwaukee, Wis.  
Vandervelden, Miss Katherine, Principal, Woodward School, New Haven, Conn.  
Varney, Charles J., Superintendent of Schools, Stoneham, Mass.  
Veltz, C. H., Crete, Neb.  
Vick, Claude E., Ass't. Superintendent, Dept. of Public Education, Springfield, Ill.  
Vogel, George J., Superintendent of Schools, Torrington, Conn.

Von Borgersrode, Professor Fred, 1232 Walnut Street, Western Springs, Ill.  
Vreeland, Professor Wendell, Wayne University, Detroit, Mich.

Waddell, Professor C. W., 10630 Lindbrook Drive, Los Angeles, Calif.  
Wager, Ralph E., Emory University, Emory University, Ga.  
Waggoner, Sherman G., Teachers College of Connecticut, New Britain, Conn.  
Wakeman, Seth, Smith College, Northampton, Mass.  
Waldo, Dwight B., President, Western State Teachers College, Kalamazoo, Mich.  
Walker, Professor E. T., 1706 South Fifth Avenue, Maywood, Ill.  
Walker, Miss M. Eugenia, Girl's Advisor, Baker Junior High School, Denver, Colo.  
Walls, W. A., Superintendent of Schools, Kent, Ohio.  
Walters, R. J., 2045 South Clarkson Street, Denver, Colo.  
Walther, E. Curt, Department of Geography, State Teachers College, Towson, Md.  
Wardlaw, Patterson, 831 Sumter Street, Columbia, S. C.  
Washburne, Carleton W., Superintendent of Schools, Winnetka, Ill.  
Watkin, Earl P., Superintendent of Schools, Municipal Bldg., Ilion, N. Y.  
Watkins, Miss Lida E., Hampden School 55, Chestnut & 37th Sts., Baltimore, Md.  
Watkins, Professor Ralph K., University of Missouri, Columbia, Mo.  
Watson, E. H., Dir. of Training, State Teachers College, Commerce, Texas.  
Weaver, David A., College of the City of New York, New York City.  
Webb, Miss Ella P., Principal, Alexander Wilson School, Philadelphia, Penn.  
Webb, L. W., Northwestern University, Evanston, Ill.  
Weber, A. W., 2207 East Eighty-fifth Street, Cleveland, Ohio.  
Weber, G. F., Director, Vocational Education Department, South Bend, Ind.  
Weber, Oscar F., University of Illinois, Urbana, Ill.  
Weber, S. E., School Administration Building, Pittsburgh, Penn.  
Wegelein, David E., 2400 Linden Avenue, Baltimore, Md.  
Weida, Mrs. Ethelyn Y., Box 293, Willowbrook, Calif.  
Weir, D. T., 2142 Carrollton Avenue, Indianapolis, Ind.  
Welling, Richard, 1 Wall Street, New York City.  
Wesley, Professor Edgar B., University of Minnesota, Minneapolis, Minn.  
West, Professor Henry S., University of Miami, Miami, Fla.  
West, Dr. Paul V., New York University, 32 Waverley Place, New York City.  
West, Roscoe L., Principal, State Teachers College, Trenton, N. J.  
Westbrook, Professor C. H., 500 Riverside Drive, New York City.  
Wetzel, William A., Principal, Senior High School, Trenton, N. J.  
Weyer, Dean F. E., Hastings College, Hastings, Neb.  
Whalen, Miss Sophia G., 14 Edison Green, Uphams Corner P. O., Boston, Mass.  
Wheat, Professor H. G., West Virginia University, Morgantown, W. Va.  
Wheat, Leonard B., Superintendent, School District No. 101, Western Springs, Ill.  
Whelan, Miss Louise M., 370 Essex St., Apt. 8, Hackensack, N. J.  
Whipple, Miss Gertrude, 14970 Lindsay Avenue, Detroit, Mich.  
Whipple, Dr. Guy M., Box 822, Clifton, Mass.  
White, Frank S., Fairmont State Normal School, Fairmont, W. Va.  
White, Miss Zada A., Lake Harriet School, Minneapolis, Minn.  
Whitney, Frank P., 2164 Taylor Road, East Cleveland, Ohio.  
Wickey, Miss Rose, 219 Library Building, Kansas City, Mo.  
Wilber, Miss Flora, Director Educ. and Mental Meas., Fort Wayne, Ind.  
Wilcox, Charles C., Central High School, Kalamazoo, Mich.  
Wilkerson, H. Clifton, 421 Rountree Avenue, Platteville, Wis.  
Wilkins, Professor Walter, University of Notre Dame, Notre Dame, Ind.

- Willett, G. W., 428 South Spring Avenue, La Grange, Ill.  
Williams, D. S., Superintendent of Schools, Bozeman, Mont.  
Williams, Professor E. I. F., Heidelberg College, Tiffin, Ohio.  
Williams, Lewis W., 105 Administration East, Univ. of Illinois, Urbana, Ill.  
Williams, Miss Mary N., Northern Illinois State Teachers College, De Kalb, Ill.  
Williamson, Miss Anne O'H., Box 54, Wilberforce, Ohio.  
Williamson, Robert D., Editor-in-Chief, Silver Burdett Company, Newark N. J.  
Willing, Matthew H., University of Wisconsin, Madison, Wis.  
Wills, Benjamin G., 410 Walnut Avenue, Ukiah, Calif.  
Wilson, Bryan O., Supt. of Schools, Contra Costa County, Martinez, Calif.  
Wilson, Professor Clara O., University of Nebraska, Lincoln, Neb.  
Wilson, Miss Ellamae, 1510 Fourth Avenue, New Brighton, Penn.  
Wilson, Professor G. M., Boston University, Boston, Mass.  
Wilson, James H., Superintendent of Schools, Rocky Ford, Colo.  
Wilson, Mrs. Jessie W., 15 Arnold Place, Dayton, Ohio.  
Wilson, John R., 10 Manor Road, Paterson, N. J.  
Wilson, Louis N., Librarian, Clark University, Worcester, Mass.  
Witham, Ernest C., Rutgers University, New Brunswick, N. J.  
Wittler, Professor Milton, Grinnell College, Grinnell, Iowa.  
Witty, Professor Paul A., School of Education, Northwestern Univ., Evanston, Ill.  
Woelfel, Norman, 66 West Eighty-eighth Street, New York City.  
Wolfe, Miss Inez M., 3415 Euclid St., Kansas City, Mo.  
Woltring, Miss Clara, 3307 West Lisbon Street, Milwaukee, Wis.  
Wood, C. B., Dept. of Education, Univ. of British Columbia, Vancouver, Canada.  
Wood, Professor E. R., New York University, New York City.  
Wood, Ray G., Dir., Ohio Scholarship Tests, Dept. of Educ., Columbus, Ohio.  
Wood, Waldo, Central Normal College, Danville, Ind.  
Woods, Professor Roy C., Marshall College, Huntington, W. Va.  
Woody, Professor Clifford, University of Michigan, Ann Arbor, Mich.  
Woody, Thomas, School of Education, Univ. of Pennsylvania, Philadelphia, Penn.  
Woodyard, Miss Ella, Inst. for Educ. Research, Columbia Univ., New York City.  
Worcester, Professor Dean A., University of Nebraska, Lincoln, Neb.  
Works, George A., Dean, Graduate Library School, Univ. of Chicago, Chicago, Ill.  
Wray, Robert P., 12 Sterrett Street, Crafton, Penn.  
Wright, Professor F. L., Dept. of Education, Washington Univ., St. Louis, Mo.  
Wright, Miss Louise B., Principal, Fort Pitt School, Pittsburgh, Penn.  
Wright, Owen B., Principal, Washington Junior High School, Rock Island, Ill.  
Wrightstone, J. Wayne, Teachers College, Columbia University, New York City.  
  
Yoakam, Professor G. A., University of Pittsburgh, Pittsburgh, Penn.  
Young, Gordie, 724 Shelby Street, Frankfort, Ky.  
Young, John A., Assistant Superintendent of Schools, Bridgeport, Conn.  
Young, Leil L., General Supervisor, Central School, San Mateo, Calif.  
Young, Leonard, Superintendent of Schools, Duluth, Minn.  
Young, William E., School of Education, Syracuse University, Syracuse, N. Y.  
  
Zahn, D. Willard, 5709 North Seventh Street, Philadelphia, Penn.  
Zerbe, Hobson M., 122 N. Main Street, Wilkes-Barre, Penn.  
Ziegler, J. W., John C. Winston Co., 1006 Arch St., Philadelphia, Penn.  
Zinns, Roland W., Prin., George W. Peckham Jr. High School, Milwaukee, Wis.



## INFORMATION CONCERNING THE NATIONAL SOCIETY FOR THE STUDY OF EDUCATION

1. PURPOSE. The purpose of the National Society is to promote the investigation and discussion of educational questions. To this end it holds an annual meeting and publishes a series of yearbooks.

2. ELIGIBILITY TO MEMBERSHIP. Any person who is interested in receiving its publications may become a member by sending to the Secretary-Treasurer information concerning name, title, and address, and a check for \$3.50 (see Item 5).

Membership is not transferable; it is limited to individuals, and may not be held by libraries, schools, or other institutions, either directly or indirectly.

3. PERIOD OF MEMBERSHIP. Applicants for membership may not date their entrance back of the current calendar year, and all memberships terminate automatically on December 31, unless the dues for the ensuing year are paid as indicated in Item 6.

4. DUTIES AND PRIVILEGES OF MEMBERS. Members pay dues of \$2.50 annually, receive a cloth-bound copy of each publication, are entitled to vote, to participate in discussion, and (under certain conditions) to hold office. The names of members are printed in the yearbooks.

5. ENTRANCE FEE. New members are required the first year to pay, in addition to the dues, an entrance fee of one dollar.

6. PAYMENT OF DUES. Statements of dues are rendered in October or November for the following calendar year. Any member so notified whose dues remain unpaid on January 1, thereby loses his membership and can be reinstated only by paying a reinstatement fee of fifty cents, levied to cover the actual clerical cost involved.

School warrants and vouchers from institutions must be accompanied by definite information concerning the name and address of the person for whom membership fee is being paid. Statements of dues are rendered on our own form only. The Secretary's office cannot undertake to fill out special invoice forms of any sort or to affix notary's affidavit to statements or receipts.

Canceled checks serve as receipts. Members desiring an additional receipt must enclose a stamped and addressed envelope therefor.

7. DISTRIBUTION OF YEARBOOKS TO MEMBERS. The yearbooks, ready prior to each February meeting, will be mailed from the office of the publishers, only to members whose dues for that year have been paid. Members who desire yearbooks prior to the current year must purchase them directly from the publishers (see Item 8).

8. COMMERCIAL SALES. The distribution of all yearbooks prior to the current year, and also of those of the current year not regularly mailed to members in exchange for their dues, is in the hands of the publishers, not of the Secretary. For such commercial sales, communicate directly with the Public School Publishing Company, Bloomington, Illinois, which will gladly send a price list covering all the publications of this Society and of its predecessor, the National Herbart Society. This list is also printed in the yearbook.

9. YEARBOOKS. The yearbooks are issued about one month before the February meeting. They comprise from 600 to 800 pages annually. Unusual effort has been made to make them, on the one hand, of immediately practical value, and on the other hand, representative of sound scholarship and scientific investigation. Many of them are the fruit of co-operative work by committees of the Society.

10. MEETINGS. The annual meeting, at which the yearbooks are discussed, is held in February at the same time and place as the meeting of the Department of Superintendence of the National Education Association.

Applications for membership will be handled promptly at any time on receipt of name and address, together with check for \$3.50 (or \$3.00 for reinstatement). Generally speaking, applications entitle the new member to the yearbook slated for discussion during the calendar year the application is made, but those received in December are regarded as pertaining to the next calendar year.

Box 822, Clifton, Mass.

GUY M. WHIPPLE, Secretary-Treasurer.